A MOTHERS TEARES OVER HIR SEDVCED SONNE:

Or

A diſſuaſiue from Idolatry, penned in way of a Dialogue, by occaſion of a late letter from the ſonne now at *Douay*, to his mother:

Which is alſo printed with the letter, and is fully ſet downe in the ſonnes part, for the ſubſtance, though with ſome addition in forme.

Hearken unto mee, that the Lord may hearken unto thee. Iudges. 9.7.

Imprinted 1627.

A

MOTHERS TEARES OVER HIR SEDUCED SONNE:

Or

BIBLIOTHECA BODLEIANA

A MOTHERS EPISTLE to hir Child.

CHILD.

THere are two bookes that goe under a mothers name; *A Mothers Blessing*; *A Mothers Legacie*: now thou seest a *Mothers Teares*. And this last containes all. In this a sorrowfull Mother *weepes for her Child, laments for her Child, and cannot bee comforted, because he is not:* Call it a *Mothers Teares*. In this a sorrowfull Mother pleades for her Child, begs for her Child, prayes for her Child: *That the good will of him that dwelt in the Bush, would incline his heart to feare the God of his Fathers*, according to the patterne of wholesome words, call it, *A Mothers Blessing*. And because thy Mother, almost worne out with *yeares* and *teares*, is now lying downe in sorrow, and not likely to see thy face, unlesse thou wilt hasten; shee bequeathes this unto thee as her last will and Testament. Call it a *Mothers Legacie*.

Now Child, I think fit to satisfie thee in two things, both touching the Impression of this

booke. The first shall giue the reason of it: the second shall (I hope) put away the offence thou mayst take at it. To the first I haue this to say, that finding most things (as I thought) coutcht in thy letter, which haue and may draw, and hold, the unstable minds of *nouices*, who haue not *laid the first principles right*, I could not, whether for want of witt, or too much propensitie to talke (both if thou wilt, it is no great impeachment to a woman) coutch my answer within the seantling of a letter. Whence it hapned, that a friend desiring a Copy, tooke a readier way for 500, then he could with his pen transcribe one, and so printed it beyond the seas. And before any of them came to my hands, diverse were dispersed, being first taken at the Custome house, then shrifted for Papists, after dismist by a large indulgence: Whence the bookes came to me just in the very manner as a Papist returnes from his confessour. The booke had its pardon: It's true; and his outside was as faire as *Pilates* hands, but the inside was *in statu quo prius* as foule as before. The truth is, the booke had so many faults, as that it was not fit to passe with them. That put me upon some second thoughts, which made the booke much bigger; and no wit is free for any hand. The *white* it aymes at, is

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thy returne, which if it hit not, yet I hope it will keepe some from going to thee. I know not, said a wise man, whether I shall profite him, I doe admonish; but this I know, If I warne many, one or another will receive instruction. Spread thine hand, and let the seed fall, some may fall in good ground: *Sen. Epist.* 29. *Let thy hooke alwayes hang.* It is a *Proverb*; that may bite, thou look'st not for, in a time thou think'st not of. *Cast thy Nets*; So is that, though thou tak'st not a Salmon, thou maist a Trout; suppose it bee a lesse fish, it will bee welcome. If I cannot catch men, I can bee contented to catch boyes, yea Children: I am a debtor to them. If any thing come: *why should I sacrifice to my nets?* If nothing, and so my night labor be lost: I know the reason. The Lord teach his professed *Fishers to cast their nets on the right side of the boate, that they may finde.* Sure this is the time, the waters are troubled. And so much for the first, wherein I desire to give full satisfaction, so doe I in the second, which followeth.

If thou shalt say, thy venting from us will be knowne now. Alas Child, if that could have beene help'd, thy mother would have put to *both* hir *shoulders*. Yea but this will make it more notorious. I cannot tell y, but be

be it so; then also it will make thy returne the more gracious. And the more shall take notice of thy departing from us, the more will praise God for thy returne unto us: so that this will be no more thy disgrace, then was that letter of *Paul* to *Philemon*, a disgrace to *Onesimus*, onely let thy returne be like his, *who departed for a season, that hee might be received for ever.* But say what can be said, this is certaine, hee that is truly turn'd, little esteemes his owne grace: so God may haue the glory. I find the Saints boasting of their infirmities, blazing their faults, none more; *I was a Publican*, so *Matthew*: *I was a Persecuter*, so *Paul*: But sparing in setting forth their excellencies, their abilities; it is not be done as sometimes it must, that God may haue the glory; it shall be done in the third person; *The Disciple whom Christ loved*: So *John* of himselfe, *John* 13. 23. *I knew a man, whether in the bodie, or out of the bodie* I cannot tell &c. So *Paul* of himselfe, 2 *Cor.* 12. 2. And why so? God must bee exalted, man must be laid low. I adde, and I conclude with it, *when it shall please God to reveale his Son in thee, then wilt not then consult with flesh and bloud. Gal.* 1. 16. So much to the Child.

Something to thee Reader, at large: the

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bait is laid for thee too: for I *go a fishing*. This book concernes that particular relation thou stand'st in, as a parent, or as a child, or both. Thou see'st a *Mothers Teares*; thou see'st also a Child hath caused them. Art thou a Child? *then heare the Instruction of thy Father, and forsake not the Law of thy Mother*: why shouldest thou cause thy *Parents Teares*? Thy Mother hath groan'd for thee already, make her not grone againe: How canst thou behold *A Mothers Teares*? Art thou a Parent? Thy child is a doubtfull commodity: There is a peradventure in all things good and evill under the Sunne, that may befall him, except one. It is borne, perhaps it may grow up, perhaps not, and so on, perhaps so, perhaps not. Thou canst not say, perhaps it may die, perhaps not; that is as certaine, as other things are uncertaine: if it doe *grow up like the flowre, it shall be cut downe like the grasse*: no peradventure there. But in all things, else there is nothing thou canst looke on, that is subiect to more hazard. It may miscarry for want of thy care, so may it notwithstanding all thy care. See what a barren piece of mould thou hast let unto him! It brings forth nothing of it selfe but *briars* and *thornes*; and doe what thou canst doe, they will shut forth. That thou maist

make it happily fruitfull; thou muſt to *planting*, thou muſt to *watering*; ſo much thou art bound to doe, for thou art his debtor; more thou canſt not doe, thou art but a man: weedes come up of themſelues, good corne not ſo: fleſh is propagated, not ſpirit. Thou canſt but ſpeake to the eare, by all thy *planting*, by all thy *watering*; it is *God that heares it*, ſo *giuing your increaſe*. Thou canſt not adde to the *ſtature*, the one or the other: yet let me thruſt in one thing by the way; I finde obedience preſt upon the parent in many places, as a ſpeciall meanes to intaile a bleſſing upon the child; *And it ſhall be well with thee*. Is that all? No. *And with thy ſeede after thee*. A ſtrong motive to obedience. But ſtill here is a brittle Barke, and it muſt paſſe through a tempeſtuous ſea; every little gale toſſeth it, a greater indangers it. Pray, that grace (a commodity thou canſt not ſtoo in him) may ſet him vpright, and keep him ſo. I ſay, *pray*, as *Paul* in another caſe, oft and againe, that the *keeper of Iſrael* would ſo ſteere him off the Rockes, where there will be ſhipwracke, as that he may not cauſe his *Parents Teares*: they will be bitter ones; for I can tell in experience, that one Child is unto the Parents as the two baskets of *Figs* to the Pallet: when good, very good,

then sweet, very sweete: he is their *Isaac*, the *Parents ioy*. When bad, very bad; then bitter, very bitter: he is a *Benoni*, all their sorrow; hence *A Mothers Teares*. Beleeue it Reader, a Child is a kind of a thing lapt up together like a pretty bundle, thou maist call it a bundle of Cares, but that's to generall: There are three things wrapt closely in it; one, as thou maist be, thou shalt feele before thou see'st it, and that is *Labour* or *Sorrow*, the other comes to thy hand presently, and sticks to it like bird-lime, thou canst not shake thy hands off it; and that is *Care*. The other, which is *Comfort*, thou maist meete with, but thou knowest not when, and being found, it may slip from thee, thou knowst not how soone; but in place of it, thou shalt be sure to feele the first againe perhaps in more extremitie. God giue thee comfort in thine. Now say as much for mee: And then thine againe.

THE AVTHOR TO THE Christian Reader.

THis Booke hath yet a further Reference vnto thee, then what the Mother hath told: For that it concernes that High Relation also, thou standest in towards God, to whom thou owest honour, because thou callest him Father: *And feare, because thou cal'st him* Lord: *in whom all Relations meet, as lines in their Center; and from whom they receive both light, motion, and direction. For be it thou art a Governour, thou must command in the Lord. Be it thou art a servant, (so is a Sonne too under age;) thou must obey in the Lord. And herein the more or lesse Idolatrous thou art, the more or lesse faulty. Now if thou shalt say, the Case is well with thee, for thou art no Idolator, my Answer is, thy heart may deceive thee, and surely doth. Indeed I am perswaded of thee, that, if thou hast not shut thine eyes against the cleare light, thou art not such a Child in yeares or understanding (Be it thou art not fit for strong meat,) but that thou do'st loath and detest Idolatry in the generality, & maine tenents of the same.*

As first, that the Mysticall Body the Church, which

which is least in sight, should have an Head on earth, so visible, as a Tripple Crowne will make it.

Secondly, that a Supreame power should bee given to him, & to others, a power so subordinate, as that they, though the Lords anoynted on earth, (I doe not read the Popes are so) should bee but fit to kisse his holinesse feete, when as an unmannerly dog strained curtesie, and bit his toes. He, no doubt, without whose providence the least Sparrow falleth not, correcting such exorbitant pride by a contemptible, though serviceable Creature.

Thirdly, That hee who hath his foundation in Clay, what euer, they who give titles to men, accompt of him, should be planted so high above his Predecessor Peter, (so some would have it) as that the shot, whereby Peter was hit, cannot reach his Successour.

Fourthly, That he should keepe a faire for Indulgences, and pardons, Excommunications, Bulls and Curses, and I know not what: As if he had so much interest in God, as to make him pardon man for his profit: Or as if Balak had so much power in Balaam, that hee could make him curse, where God will blesse: follow not thou the counsaile of Balaam, to mixe thy selfe with strangers, and to follow their workes, so drawing a Curse on thy selfe, and Balaam though hee bee upon his Asse, and forward on the way, shall not hurt thee.

Fifthly,

Fiftly, That the constitutions of the Popes & Cardinals, *are of diuine Authority, when as thou maist giue more credit to an old wiues tale.*

Sixthly, That the word, which is the mightie power of God vnto saluation, *and is* profitable to teach, to instruct, *and* to reproue, that the man of God may be perfect, *should, notwithstanding the necessity & excellency of it, be lockt vp in an vnknowne tongue, when as, besides what thou hast well obserued from* Paules *words,* 1. Cor. 14. *Thou art verily perswaded that thy shepheard takes more felicity with his Dogg, then in hearing him pray or prophesie, whose language hee vnderstandeth not.* Aug. de Ciuit. Dei lib. 19. cap. 7.

Seuenthly, That the Virgin mother may command the Sonne, whereas she rejoyceth in God hir Saviour. *And that the Saints, may bee inuocated, as* Intercessors, *though not as* Mediators, *whereas there is but one that* sitteth to make intercession for us, *euen* he that sitteth at the right hand of his Father. *This and much more, thou calleſt grosse Idolatry, a* darkenesse, *which may be* felt, *and is, by all such, as are not blinded, with ignorance, as it were by proscription:* who professing themselues to bee wise, are become fooles, *and having* chang'd the truth of God into a lye, are now deliuered up vnto strong delusions, euen to beliue lyes.

lyes. *And thus much, for that, I am verily perswaded of thee; my hope reacheth yet further concerning thee: That whereas thou hast so often read of the* Iewes, *so often reprooued for their* Fasts, *their* Prayers, *their* Almes; *excellent things in themselues, thou hast thence concluded, that workes auaile nothing, vnlesse they proceede from a touched and religious heart; vnlesse they doe not in name only agree, but are in truth answerable to our profession: for that God is pleased with truth, not with ceremonie; with substance, not with forme; with mercy, rather then sacrifice; with obedience, rather then the fat of Lambes; with cutting off the right eye and arme, not with casting away the baggs. And all this, considering what the Lord saith in the first of* Malachi: In every place shall be offered vnto me, a pure offering; but cursed be the deceaver, that hath in his flocke a male, and offereth vnto the Lord a corrupt thing: offer it vnto the Governour: will he bee pleased with thee, or accept thy person? I am a great King, saith the Lord, and my name is terrible.

Againe (which is a consequent from the former, and may be for explication) whereas thou readest of dead works, and a dead Faith, which like her that liued in pleasure, haue but a name onely; thou hast thence concluded, that it is not the

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bare doing of any thing, that brings the doer into acceptation with God: But that there is some more inward thing, that witnesseth to the worker, that he is in Christ, *in whom his person is sanctified, and through whom the action is accepted. And this also, considering what* Christ *saith*, As the branch cannot beare fruite of it selfe, except it abide in the Vine; no more can ye, except ye abide in me. Ioh. 15. 4. *Considering also what the Apostle saith*; By faith *Abel* offered a more excellent sacrifice then *Caine*: But without faith it is impossible to please him. *Heb.* 11. 2. *&* 6. *which consideration, if it hath put thee upon the pursuit after faith, wherby thou art fastned to* Christ *as closse as the* branch *to the* Vine; *It is impossible thy workes should be dead.*

Against (which is still for explication) whereas thou hast read in one place a plaine reproofe for holding downe the head like a Bullrush, *and in another, a plaine command:* But thou when thou fastest, anoint thy head, and wash thy face; *that is, seeme least, when thou do'st most; thou hast thence concluded, that God is pleased with sincerities of life and manners, not with a monasticall severe seeming habit; With a broken and contrite heart; not with strange expressions of humiliation, set forth in a poore and austere life of many orders amongst the Priests in their sundry acts of penance, wherein they deale with themselves*

selues Bedlam-like; *or like* Baals Preists: *And this, considering God saith,* rent your hearts, and not your garments; *I add for explication, nor your skins neither, the skinne is the outward garment of the soule: As they might not under the Law, so may not we under the Gospell, disfigure our selues in mourning.* Zachariah *foretelling the mourning that shall be by those one whom the power of* grace and supplications *is pour'd, expressed it by two lively comparisons; their mourning shall be like his, whose* coale *is* put out, who hath lost his onely sonne: *It shall be like that mourning, which was for good* Iosiah: *that was an extreame mourning. Now how should this be performed? The experience of* Sions *mourners can tell you this, for there is the same spirit in them, as in the text.* They shall mourne, every familie apart, and their wives apart. *I know outward expressions of this sorrow, may be, may are, and will be; it is hard to bite in that sorrow, nor is it expedient: yet the direction must be followed;* but thou when thou fastest anoint thy head, Matth. 6. *For close hereof, I adde this. The outward gesture hath then a comely posture, when a touched heart commands it. An hearty sorrow is seene in the face. It is true:* Deprendas animi tormenta, deprendas et gaudia: sumit utrumq; inde habitum facies. *The inwardnesse of the griefe, and the out-*

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ward expression of the same even in sight, may be as neare as Iohn *and* Peter *in their race, but still the first is more intense, more lasting, is ouer-runnes the second.*

Againe, and lastly, when thou art commanded to beware in giuing almes, *that thou be not thine owne trumpet: Corrupt nature is much pleased with that musicke: And that vpon thy prayers thou must* shut the doores; *that is, do all in* secret, *before him, who* sees in secret, but rewards openly: *thou hast thence concluded, that it is most ordinary for a man truly religious, to doe the workes of a syncere Christian, and yet not to be seene or marked, for feare of applause from others, and ticklings from his owne heart, which he would not haue to be his reward; and therefore would not giue the least aduantage that way. And then, as thou wilt not disalow publicke acts of charity, or rashly iudge their miscarriage (for who art thou, that dareſt iudge anothers worke outwardly good, though, through the frailty of humane nature, there is great hazard of miscarriage) so nor dareſt thou censure a man for his not so frequent working, or not working at all to thy knowledge: And this, for that the proper seat of Religion is the* heart, *which indeede alwayes setts the hand, and mouth on worke, opening both, but yet most times so secretly, that the left hand cannot know what the right*

hand doth. By this thou perceiuest what a faire hope is conceiued of thee. First I will tell thee why; then thou shalt know also, that thou art not yet quitted from Idolatry. Why? The Lord hath giuen his word unto Iacob, and his statutes to Israell. Hee hath not dealt so with other nations, nor haue the Heathen knowledge of his law. The word of God, the will of God, the law of God, the testimonies of God, David *calls them his* counsellers *also: hee saw wonders in them, they made him* wiser then the auncient, then his teachers. *This* word of God *I say, is set before thee, mauger the malice of Diuell, and Pope, translated into thy mother tongue: It is, notwithstanding the neglect of such a iewell, the loathing of such* Manna, *rained downe round about thy* tents: *nor so only, it is committed unto thee at this day; if thou wilt reach forth thine hand, thou may'st open it; if thou wilt open thine eyes, thou may'st reade it: It is a* sealed book *indeed, but to none, but such, whose contempt hath closed the eye, who haue hated instruction: So then, God is not wanting unto thee, and I hope that thou hast not beene wanting to thy selfe, thou hast not* neglected so great salvation. *There is the reason of my hope, that thou hast seene by this cleare light, and discouered too, that the senses of some Papists are stupid, and their ignorance monstrous, and thou hast*

prayed

prayed for them: Lord lighten their eyes, els they sleepe in death: *Now looke home: search thine owne tent, turne up the furniture too; for thy heart will keepe birr dolls as closse as* Rachell *did, when thou maist thinke thy selfe as cleare of them, as* Iacob *his tents. For surely thou maist be confident herein; that since every sinne is founded upon a kind of Idolatry, this sinne of Idolatry is not poured out of thy heart, as* water *out of a bottle, but as* milke: *therefore is there a great tincture left behind. And certainely thou maist say of this sinne, as the Apostle concerning death;* the last enemie that shall bee destroyed is death: *So the last sinne that shall be destroyed in thy heart shall bee Idolatry: I meane, the Idolizing of the creature, something wrought by thee, or something wrought in thee: It being the highest* pitch, *and uppmost* peg *in Christianity: (Yet so high must thou bee* wound, *notwithstanding thy waight pressing downe) to come before the Lord with the* Syrians *protestation:* Deut. 27. *And then to say in his and* Davids *acknowledgement; it is the same;* of thine owne hand haue I given backe unto thee, for who hath first given to the Lord? *And with* Paul, yet not I, but the grace of God which is in me: *And with the Church,* the Lord hath given me dominion over the strong; Iudg. 5. 13. The Lord hath wrought all my workes for me:

and so to hang on God as the finisher and perfecter of what he hath begun, yet in an assured confidence of this very thing, that hee, who hath begun a good worke, will perform it til the day of Iesus Christ: Phil. 1.6. I know, I have transgressed the bounds of an Epistle, which must not fill the hand, I know not also, whether the gate & the house are proportionable: I mean, the Epistle & the Booke: I am sure they are both to big. Let not that trouble thee, it was neither thy labour nor thy cost, why shouldst thou complaine? It falls out in matters of this nature, as in building: this roome is not light enough, nor is that large enough, the third would have some addition: by that time all is done, the paines cost and building farre exceedes the Idea or first proportion: so here: It is true, he that would say all, must needes say too much, yet I beseech thee spare thy Censure this once, I will never venture it againe, nor had I now unlesse there had beene a cause, what have I now done? is there not a cause? I leave thee newts the power of his Grace, who can build further; we have a barren mould, though the Lord hath had long patience, how soone he will come to require fruit, we know not: Pray we, that hee would husband us yet one yeare by his servants & give unto us the springs of water, the upper and the nether springs, then cause his winds to blow upon it, so shall we have a good-

portion. Pray we, that hee would open our mouthes wide, & then fill them as with marrow and fatnes; *so shall we serve well.*

A LETTER WRITTEN FROM DOWAY 6 OF MARCH 1617. VNTO HIS MOTHER.

DEARE MOTHER, It is not the first time since my departure that I have writ unto you, neither shall it be the last. Nature will finde a way to vent her duty were shee never so hard oppreſt. Out of sight is not out of mind, for were you but as mindefull of your selfe, as I am of you, I doubt not but by the effects, you should finde mee a dutifull Sonne. But as the blinde who see not themselues, thinke all others not to see them likewise, so you forgetting your selfe, thinke mee forgetfull of you to. God knowes before whom one day I am to give an account, of my duty towards you, how that there passeth not a day, or night either, when you and yours take your rest, wherein there is not intercession made for you. If I knew what elsin this my state a Childs naturall obligation could effect, in the behalfe of a Mother, I would with what indeavour I could accompliſh it. But alas Deare Mother, when your requeſt is unreasonable, nay unnaturall, as the forsaking my Religion, Gods Church, his truth, nay himselfe, it stands not with the duty of a Sonne any way to yeeld in the least to so uniuſt demaunds of a Mother. O that your desires were but of that nature (of that good Mother wee reade of in the Maccabees was.) who did encourage her Children to suffer even to death for God. I doubt not but God would so strengthen mee with his grace, that you should find my duty as ready to obey, as your picty would bee willing to command:

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Though it bee not common for a Sonne to teach his Mother, but rather to follow her in what shee should direct him, yet when parents misled from the way of truth, shall without knowledge, command what is contrary to Gods will, and their Childrens conscience. It may be, nay it is the part of a dutifull Sonne, to remember that their command is amisse, and cannot bee followed. All I here now doe is no more, I doe but informe you that the happinesse you wish mee is not true and reall happinesse. That not longer I now, but your owne soule might bee the object of your thoughts: That you would from henceforth no longer be a stranger from the truth. But submit your selfe to her, who as a loving Mother would receive and embrace you, with all affection within the armes of veritie, first be instructed by her, Deare Mother, and then shall you learne to governe and guide your owne Children in thinges that are good. And then I am sure they will bee ruled and guided by you. And this is all should I doe lesse, I should thinke with the Apostle that I were farre worse then an Infidell. For how can I behold wolves which pray not for you, but prey upon you, and hold my tongue. Where were my duty? I perceiving you tost up and downe in the waves of heresie, as you are, and your selfe ready to suffer shipwrack, and I not so much as offering you my hand to draw you into the Arke. Which of all those blind guides, that now pervert your soule, will affirme, that the foundation on which your salvation purchased so dearly by the blood of your Saviour, & on which your faith is built, is unfallable. If fallable, why doe you hazard your salvation purchased so dearely by the blood of your Saviour, upon sand Deare Mother, I as a poore Child of your owne bowells, as upon my bended knees, in all duty of a Sonne, doe desire you consider your owne declining age, & the last iudgement; (and if you doe not now here in time) worke a prevention of that fearefull sentence, which o-

therwiſe muſt paſſe upon you, (that ſo you may avoid the wrath to come) endeavour ſomewhat to examine, whether all be true your falſe prophets preach unto you, or at leaſt whether they practiſe what they preach: Firſt try, and then truſt. And becauſe your capacity cannot maſter a better argument, then to examine the lives of your profeſſors of your owne ſect. There begin See firſt whether your new upſtart miniſters do not like ſtage players trickt up in their neat apparrell onely, and barely act, and talke, and practiſe nothing; they will tell you of Chriſts paſſion, his povertie, his want, his hunger and thirſt, his humility, his patience, his labour and travell, his ignominie, in being apprehended, ſcourged, ſpit on, in bearing his croſſe: they will alſo tell you of the Apoſtles povertie, their ſufferings, their wrongs and afflictions, but who is he, either of your Miniſtry or Laity, will follow your Saviour in theſe his paſſions, who is there among you, that in your ſelves allow either of faſting, or watching, or voluntary poverty, or good workes, or afflicting your ſelves for Gods ſake: to be deſpiſed, to forſake the world, & live for ever auſterely in pennance for ſins; they can commend theſe things in Chriſt and his Apoſtles, and yet forbid to be practiſed by themſelves. They will tell you that our Saviour payd the price for us, whereby we are become heires of God, co-heires with Chriſt, and being heires, we ſhall inherit, though we ſuffer nothing. For Chriſt both ſuffered and ſatisfied for us; but they will not ſee what followeth. For where the Apoſtle calleth us heires of God &c, he addeth immediately, if yee ſuffer together with him; ſignifying that wee are heires with Chriſt, upon condition, that we ſuffer with him, to the end wee may bee glorified with him; for we are not freed by our Saviours paſſion from ſuffering, but the more invited, or rather obliged thereunto; witneſſe our Saviour himſelfe, he that will come after me, let him deny himſelfe, and take up his Croſſe, and follow mee;

But contrary if you will but look into Gods Church, you ſhall not onely find Chriſt ſpoken of, but truly followed. You ſhall ſee thoſe, whoſe onely ioy is in afflictions for Chriſts ſake, whoſe ſong is that of the Apoſtle, God forbid I ſhould reioyce in any thing, but in the croſſe of Chriſt. Who have forſaken all, and given their whole eſtate to maintaine the poore, & ſo committed themſelues to the providence of God: we have not thoſe who bauely commend vertues in our Saviour, but follow them in deed; alſo they are ſuch that talke little, faſt hard, pray much, ſuffer continually, they are in want, and that willingly, to helpe others: Poore they are in meanes, but poorer in ſpirit; and theirs onely is the Kingdome of heaven. I will adde no more, leſt I ſhould ſeeme rather to preach you a ſermon, then to write you a Letter. Deare Mother, ſee and be acquainted with thoſe, who both of this faith and life amongſt you, I am ſure their good wayes will better informe you in this kinde then my Letters. And that you may be the ſurer ſatisfied, let the travells of any of my brethren make triall, and let them not doubt, but that they may be as ſafe, and as well for their calling, and travell here, as in *England*. I live in *Doway* a halfe weekes iourney from you, truſt my brotherly love towards them for their ſafety, at one of the *Engliſh* houſes in *Doway* you ſhall finde mee; I could rather wiſh to ſee any of my brethren at *Doway*, but I pray you if you will not take ſo hard a iourney for my ſake, at leaſt let mee heare from you. Direct your Letters to one M. *Westwoods* houſe in *Doway*, who is an Engliſh Gentleman What I have written unto you Deare Mother, is likewiſe written to my poore brethren, and ſiſters, whom with your ſelfe I commend in my moſt earneſt prayers, unto the ſafe protection of God almighty, who I hope hath brought me hither, to provide for your poore deceived ſoules. In our Lord and Saviour farewell, be mindfull of your ſelves, that your ſoules periſh not in that heavie day of the Lord.

MOTHER,

MOTHER.

THy letter came to my hands (my dear Child) like *Iosephs* party-coloured coate, to his father *Iacob*, in many things there holds much proportion. *This is my Sons coate* (saith the good old man;) *a wicked beast hath deuoured him: Ioseph is surely torne in pieces.* I cannot say so altogether; but this is my Sonnes letter, doth your poore aged Mother say, I know it is; *the great beast hath set his marke upon him*, and appointed him for the prey; I shall be robbed of my Son Oh! I shall be robbed of my Son. At the best the *Ismalites* haue carried him into *Egypt*, a place of grosse Idolatry, where he is; for his letter tells me it left him at *Doway*, and there must mine find him.

What there my Son? Now let hir, who is acquainted with the deare name of a Child, say, whether there holds not much proportion, between *Iacobs* sorrow & mine, I go down to the graue mourning, I shall lye downe in sorrow. Your old Father, and as full of griefs as yeares, since thou wentest away, is not, & thou art not, and I am a poore distressed

Mother,

Mother, thus hath the Lord ſhowen mee much bitterneſſe. Theſe things are againſt me, even all theſe; but I am robbed of my Child: That, that haſtens to bring my gray haires with ſorrow to the graue: oh come againe my deare Child, come againe; that I may ſee thy face with comfort once more before I make my bed in the darke, (it is now almoſt night with me) and I ſhall be ſeen no more, O returne my Son: returne my Sonne, my Sonne. *SONNE.*

My Mother thinks me unmindfull of her now, whereas indeed, ſhee is unmindfull of her ſelfe: herein like a blind man, who becauſe he ſees not himſelfe, thinkes another ſees him not alſo: I diſcerne my Mother as plainely as Eliſha *the two* Spies, *quite out of the way to the place ſhee intends.*

MOTHER.

O Child, he, that thinkes he ſees another beſt, moſt commonly diſcernes himſelfe worſt: There may be a great miſtake about this buſineſſe of ſeeing. We find one, who, in feare, tooke ſhadowes for men: *Iudg.* 9. 36, and it tells thee, the very outward ſenſe may be ſo miſtaken: We reade of another, who ſodainly loſt ger ſight, yet could not be perſwaded but ſhe could ſee well; the houſe was darke, the windowes ſhut, there was no want

in

in his eyes sure. But this was a foole you will say, and indeed she was accounted no better then *Seneca's* wives foole, *Epist.* 50: And yet his Master could say, the foole had many fellowes, when hee little suspected himselfe one of the number, for do but turne the sense inward, and it shall appeare to bee an easie and ordinary thing to bee deceaved therein; because a *light* may bee in a man, and that *light* may be *darkenesse*. The *Iewes* thought they could see well; they blind? it was not a thing to be questioned: And yet they had no more certainty of it, then *Sisera's* mother had of his sons welfare, *Iudg.* 5. She stai'd not untill a good *Abimaaz* brought his newes, nor scarce, while his Ladies could answere his, though they were so *wise in their Generation*, as to flatter his, who would flatter his selfe; yea, saith the text, *shee returned answere to his selfe*: therein lay the deceit. You may make it the Embleme of the grand Imposture (I meane not the Pope, or his misticry of Iniquity, though our burning and shining light hath call'd it so, he must come no *Act* lower) I meane the Imposture of that, *which is deceitfull above all things: Ier.* 17. 9. There is a spirit in a man, which will tell him all is well, and so carves forth a prey presently, and to a mans selfe as good a part as *Sisera* had:

had: And here is the miſerie of it; all this may be but in conceit, as an hungry man dreames he is eating. *But the Lord weigheth the ſpirites*, ſaith the wiſe man, *Proverbs.* 16. 2. therefore the counſaile is good, which followes: *Commit thy workes unto the Lord, & thy thoughts ſhall be eſtabliſhed.* For as in a mans owne ſtrength, no man ſhall bee ſtrong; ſo nor by his owne teſtimonie, iuſtified. Let a man then looke ont, and waite with long patience, till a good *Ahimaaz* bring him newes, for then it is certaine: and if hee bee long, and the ſoule weary, yet returne not anſwere to thy ſelfe. The Iewes did ſo, and thereby were they more groſſely deceaued, then was the poore foole, or Lady mother: both which will appeare in their Queſtion, and in Chriſts Anſwere to the ſame: *Are we blind alſo?* As if they had ſaid, wee are not. *Becauſe yee ſay wee ſee*, yee will anſwere your ſelves; *therefore your ſinne remaineth.* Take it thus; A right and true conuincement and acknowledgment of the *Spirit of blindneſſe*, which was over their eyes, of that vaile that was over their hearts, had beene a direct and ready way, to haue had the one cured, and the other drawne away; but that falſe conceit of ſeeing, tooke away all poſſibility of curing; That fancie of health and ſound-

neſſe

nesse, hindered all the benefitts that might have beene taken from the great *Phisitian*: Obserue it good child, and take this with it. *Saule* was taught according to the perfect manner, *of the Law of the Fathers*, and therein *vnblamable*, *zealous towards God, as we hope yee ave all this day*: Act. 22. Yet all this while, he had Scales before his eyes, and that it might appeare, he was all the former time blind, he receiued his sight after. Now read what the seeing man saith *Philip.* the 3. throughout the chapter, and if thou canst, *eate it*, It will be like the *hony* which *Ionathan* 1. *Sam.* 14. 17. *tasted on the end of his rod*, thine eyes will bee inlightned with it; but then marke this by the way, thou must be as faint as *Ionathan* was: for he that is full dispiseth the *hony combe*. Eate it then if thou canst. Certainely that Chapter thou now readest is the very language of *Canaan*, It doth and ever shall as plainely difference the seeing *Paules* now, from darke *Saules* once, as the pronouncing of *Sibboleth* did the *Ephramite*, from the *Giliadite*; say now *Shibboleth* and the *Ephramite* sayd *Sibboleth*, Iudg. 12. 6. he could not frame to pronounce it right. The resemblance lyeth thus: This man is now a seeing *Paul*; and he would ouer that great gulfe, which is betweene God

and

and man: bid him pronounce *Christ* then: he can frame to pronounce it right; *Christ* ſincere, *Christ* perfect, *Christ* entyre, *Christ* without adding to him, *Christ* without detracting from him, *Christ the Sonne of the living God*, only *Christ*, he accompts of *Christ* now *the cheifeſt of ten thowſand. He hath none in heauen but Him, none upon earth hee deſires beſides him*, Pſal. 73. 25. *All things in compariſon, are but as dung. O the excellencie of Chriſt Ieſus his Lord!* O the power of his *Reſurrection*! that, onely that! He hath ſuffered *the loſſe of all for that. He puts no confidence in the fleſh, he knowes not Chriſt* that way, *the fleſh quickneth not*; his confidence is in *Him*, who *rayſeth the dead. His owne righteouſnes is a menſtrous cloth*, oh he would not be foūd in that, but in that righteouſnes, which is *of God by faith.*

He hath not as yet attained to a *fulneſſe*, but *forgetting thoſe things which are behind*, & reaching forth unto thoſe things which are before, *he preſſeth towards the marke, for the price of the high calling of God in* Chriſt Ieſus. this is the ſeeing *Paul* indeed; he will over. Here is another man, and over he would go too, for it is for his life: But is he not a *Saul*? nay: his ſcales are gone, he ſaith he ſees well. He muſt be put to his booke now, this Scripture

Scripture must try him; whether hee can Pronounce *Christ*, *Christ intire*, *Christ perfect*: see, hee cannot frame to pronounce it right, *Save me Savouresse*, *Redeeme me Redeemeresse*; it is well hee saith it in a barbarous language (for so is Latine and Greeke; yea the Holy tongue too unto me and thee, if we understand it not:) I say it is well he saith it in the Latine, for it sounds ill in English, *Save mee Savouresse*; this is not to pronounce Christ sure. Why? the womans primative fruit for their godly valour, is called a *man Child*, *Rev.* 12,6. And can it be that he should expect any helpe of salvation from a She, the weaker Sex: if the *saved* be a *man Child*, the *Saving* is more then a man, he and he onely who is the *Lion of the Tribe of Iudah*.

Heare further what he saith to the Saints: for in his humblenesse of mind, he will not presume to go to Christ immediately; ô that were a bold thing, before hee hath obtained of the Mother to command the Sonne, and some Saints to helpe too: and yet I never knew a man speed better, then when he preferred his petition himselfe: but he knowes a more mannerly way; *Intercede for mee thou He Saint*; *Promote my cause thou Shee Saint*: this is not a *man Child*; sure, hee doth not pronounce Christ right, for he detracts from him by adding to him.

Againe

Againe, doth this man esteeme all things as dung? Adde to what hath beene said; his caruing his dumbe Image: would he put so much cost upon dung? Why? he hath not onely the persons of men in admiration, because of their gold Rings, and goodly apparrell; but very stockes and blockes, when he hath respect to the stocke that hath some cost upon it, and saith, stand thou here for a devout memorie, and representation of the *Church Triumphant*; and saith to his fellow block, because poore, & like it selfe, lie thou here for my footstoole. Iudge now in your selfe, is hee not partiall? I cannot conceive how a Papist, can be actually a member of the true *Church*, which *hath the Moone under her feete.* I doe not, nor dare I state the question; but if he be, he hath committed a solecisme in nature, for he hath put an Image above the Moone; I am sure, it is above his feete, and that is the very way to put it above the Sunne too. Ah foolish man! Thou art going to *offer up the Calves of thy lipps*, to him, *who measureth the heavens with a Spanne, and holdeth the winds in his fist, before whom the nations are but as a drop of a Bucket: Isa.* 40. To what wilt thou resemble him now? there is nothing can stand betwixt the living and the dead, but he that can stay the wrath that

is gone forth. And how canst thou resemble him? he is an *Emanuell, God with man*, those two natures are inseperable, God hath joyned them together, accursed is that man that doth seperate them. His worke is an abomination, his Idoll a lye. It were a grosse superstition to fixe thy outward eye upon any thing in the time of this thy service; yet it is more tolerable to set before thee a flower, that's Gods Workmanship, the Image is mans: more tolerable to looke upon the Sunne, the Moone, the Starres; they are the workes of Gods fingers; the Image is the worke of a despicable man. Away with the Image then; it is nothing, it is an abomination; it is dung, and fixe thine eyes upon him, whose office is, *to stand betweene the living and the dead*: Hee thou prayest unto is a *Spirit*, thou must *worship him in spirit and in truth*

Againe, doth he put no confidence in the flesh? What meanes then his knowing of Christ, after the flesh? his will worship? all his carnall services?

Doth he renounce his owne righteousnes? is it as filthy raggs? What meanes then his merittes? his satisfaction? his worke of supererrogation.

Doth he, forgetting those things which

are

are behind, reaching forth unto those things which are before, presse toward the marke, that he may apprehend that for which hee was apprehended of Christ Iesus? What meaneth then his fancy of perfection in this life? This man cannot frame to pronunce Christ aright; yet scales are before his eyes: let him looke to it. It will prove as deadly as *Sibboleth* to the *Ephramite*; *then they tooke him & slew him at the passage of Iordan, Iud.* 12.

I haue beene long about this; yet I know no parent will blame me: The Mother hath beene looking into hir *Childs Eye*, and she feares it will be lost: now you know the *Eye* is to this *little body*, as the *Sunne* to the *great*; the light of the body is the eye; if that be darke, the body lives in a continued night; then if there be any remedie, the Mother bestirres hir selfe: how much more then, if the inward eye bee in danger; for when that is darke, how great is that darkenesse? A man knowes not where hee shall fall. O the Mother would faine have that cleare; because the losse of an outward sense may be supplied, by the strength of another; but if the light within a man bee darkenesse, what can recompence that losse? I cannot then leave my Childs eye thus, the counsaile is behind; so is the eye salue: thou shalt find

them both, if, of what hath beene ſaid, thou ſhalt make this uſe: Truſt not, my ſweete Child, thine *owne eye*, it will preſent unto thee ſhaddowes for ſubſtances; that is one groſſe miſtake: for what is the ſhaddow to the ſubſtance? no more then is the Chaffe to the Wheate; It will tell thee it ſees clearly, when it is not onely dim and darke, but quite put out; that is another: and can there be a greater? Goe then, my deare Child, in the ſenſe of this thy blindneſſe (for thou art blind alſo, there is no queſtion of it) to him, that is the *Light*; the effect of whoſe comming is, *that they which ſee not*, (to wit in the conſcience of their owne blindneſſe) *might ſee; and that they which ſee might be made blind*, *Joh.* 9. Go I ſay unto him, it is not my counſell onely, and ſay; *Son of David have mercie upon me, that I may receive my ſight*: and bee inſtant with him; *give him no reſt, till he make darkeneſſe light before thee, and crooked things ſtraight, Till he bid the Priſoners come forth, and ſay to the blind, receive ſight. Iſai.* 42.16. Then and not till then ſhall thine eyes bee cleared, then and not till then ſhall thy tongue bee looſed, then & not till then ſhalt thou frame to pronounce Chriſt right.

SONNE.

God knowes, (before whome I am ever to

give

giue an accompt of my duty towards you) *that there passeth not a day, or night, either when you and yours take your rest, wherein there is not intercession made for you.*

MOTHER.

And dost thou begge vs of the Lord (my sweete child? Now the Lord unfold thy vnderstanding, he cure thy zeale: he adde knowledge to it; he can doe it. But all this while thou hast not fulfilled my *ioy*; *I reioyced greatly that I found of my children walking in the truth, as we haue receiued a commandement of the Father*; they are *Iohns* words to the elect *Lady. v.* 4. Heare what he writs to *Gaius*. *I reioyced greatly when the brethren came and testified of the Trueth that is in thee, euen as thou walkest in the Trueth. I haue no greater ioy then to heare, that my children walke in the truth. Beloued, thou doest faithfully whatsoeuer thou doest to the brethren & to strangers.*

I restraine this now to the matter in hand, prayer, though whatsoever a man doth, that he doth it faithfully, Crownes the worker, & the worke; thou doest pray for thy Mother and her children, doe it *faithfully* my deare child.

Faithfully in respect of those things that must be requested.

Faithfully, in respect of that heart, by which

this Sacrifice must be presented.

Faithfully, in respect of him to whom only it must bee directed. *Psal.65.2.*

Faithfully, in respect of that mediation through whom only it must bee accepted.

So pray on and begge vs of the Lord. *Behold he prayeth.* Acts 9.11, It is the spirits testimony of *Paul* after hee had left *Gamaliels* feete, and his owne righteousnes, and had attained to the knowledge of Christ, and to *the power of his Resurrection*; then, behold *he prayeth*: it yeldes a notable consideration: no question, *Saul* had prayed long and often, while he satt at *Gamaliels* feete: yet, as if his prayers then, had ben rather an *hooting* then *praying*, the spirit giues this testimony of him after the light had shined unto him, *behold he prayeth*, then, and not till then. Pray thus and pray on, so begging vs of the Lord. I should haue no greater ioy, then to heare that my child walks in truth. Beloved child, thou doest faithfully, whatsoever thou doest to thy Mother and her children. Oh what ioy were here! doe this and thou fulfilleſt my joy and thy owne, for else thy labour of loue will be lost, thy watching lost, thy prayers lost, thy selfe lost, all lost; looke to thy selfe then, (it is *Iohns* caveat,) *that thou loose not the things that thou hast wrought, but that*

thou

then receiueſt a full reward. In the meane time, the Mother will pray for the child too; *that his loue may abound yet more and more*, how? *In knowledge and in all iudgement*, Philip. 1. 9. *then ſhall we loue both in the fleſh, & in the Lord* Phil. 16.

SONNE.

What more to doe in this my ſtate I know not, when my Mother is miſled from the way of truth without knowledge, and I muſt obey her but in the Lord, in this thing then I muſt be excuſed, and ſhe muſt be plainely told, that it ſtands not with the duty of a ſonne, to yeeld the leaſt to ſo vniuſt demaunds of a Mother, yet that ſhe may know how dutifull a Sonne ſhee hath, and how courageous for the witneſſing of that which hee profeſſeth, were it with his owne blood. Oh! that the commands were of the ſame nature, with hers in the Maccabees, *who did incourage her children to ſuffer euen to the death, ſurely I ſhould be as ready to obey, as ſhee to command, but alas my Mothers commaunds are vnreaſonable, nay vnnaturall, tending to the forſaking my Religion, Gods Church, his trueth, himſelfe.*

MOTHER.

And is it ſo my Son? an vnreaſonable requeſt indeed, and vnnaturall. O but hearken my Child, and if it bee ſo, let thine owne Mother bee hated: O hearken my Child I

beseech thee, even by the throwes of thy first birth hearken, and the Lord give thee an open eare, while the true *Mother* pleads with the *Harlot* for hir *Sonne*, and he that is wiser then *Salomon* bee judge betwixt us, even he be judge. *Be ease me of my adversary, even be ease me of my adversarie, who vexeth me very sore, and makes me goe heavily all the day, troubling me and breaking my heart. The Lord looke on the trouble of his handmaid, and remember hir, and give hir, hir Sonne againe*, as I have desired, and to my power laboured to give him to the Lord againe, all the dayes of his life, by keeping his *Religion*, his *Church*, his *Truth*: and rather then to forsake these or any of these, to *lie in the fetters, untill the iron enter into his soule, and after to give up his breath in the flame; to resist even unto blood.* O my Child consider, it is neither the chaine, if not *Paules*, nor the prison if not *Silaces*, nor the flame if not *Bradford's*, that makes the Martyr: indeed Child it is not. But is it *Pauls* chaine? no reason the bearer should be ashamed; *A Prisoner in the Lord?* sure there is great cause of rejoycing. At the stake for a good cause? now there is cause of singing, of clapping the hands.

But *the body may bee given to the fire* (my Child) *and love may be wanting*, 1 *Cor.* 13. the

crosse

crosse may be taken up, yet not Christs, nor he followed: The body may be strip't, and whip't, pinc'hr, nay almost starv'd, and yet *who required these things at your hands?* But let the cause bee such as these Saints were, and then let the sufferers glory; *for to such is it given not onely to beleeve, but also to suffer for the name of the Lord Iesus, Phillip.* 1. 29. And now let the Harlot speake, for I know shee told thee what thou shouldest say; what could I have done unto my Sonne, that I have not done, for his better keeping of these, even all these? Yet would I not seeme a proud *Iusticiarie*; for how few are those *Hannah's*, who give their children backe to the Lord, who present them first in the Temple, who breed their children as they ought; as they are bound to, doe it as the *Grandmother Lois*, and the *Mother Eunice bred Timothy?* I cannot say, I did: in how many things might I faile? I know in many. But let the Harlot accuse me. Child, canst thou speake nothing for thy Mother? my good Child speak, I know thou canst. Whereunto hath the deare affection of thy parents tended? whitherto all their care, cost, their pains, their prayers, their feares, their hopes? Their hopes! here it was indeed, here it was, I thinke, I know we offended; for surely wee doted

doted upon thee Child, forgive me that wrong: We thought thee our *possession, the ſonne of our right hand*, the ſtaffe on which our old age might leane: But how often do parents hopes deceiue them? how ſoone may a hopefull bloſſome die in the bude a forward ſpring benipped with a cold wind, or a ſharp froſt? Doe not parents, I pray you, doe not doat upon your children, or thinke of them above what is meet. There are many moneths yet unto your harveſt, and a little time makes great alteration. I tell you parents, & I tell you weeping; our extraordinary expectations on earthly things, ordinarily diſappoints us; ſometimes our ordinary, but that doth leſſe trouble us. Marke this I pray you, it falls out many times, that a beloved *Rachel* proues barren, and hated *Lea* fruitfull. It falls out ſo with me, and I am ſure I was not the firſt, neither can I be the laſt, we have ſo many doters: my *poſſeſſion* is become *vanity*, my *Beniamin* a *Bennoni*, the Lord hath knapt my ſtaffe aſunder. But why ſhould my adverſary boaſt againſt me; I thinke he will not, leaſt his *Rachell* alſo prove barren: ſo the Lord can make him or hir, when wee bottome our ſelves upon them, or ſet our affection on them too much, but come, what would the Harlot ſay?

HARLOT.

HARLOT.

Why? hee ſuckt in hereſie with his very milke, and his ſtronger meate was mingled with it. And when you ſent him to the fountaine, and as you thought to the ſpring head, you were quite miſtaken, for they are but bitter waters, uncleane and muddie.

MOTHER.

Miſtaken indeed I was, and much deceived, for had not the fountaine beene impure, or had not the *Beaſts foote* mudded it, I had not beene robbed of my Child, nor at this time beene pleading for him. But there was a bad hearbe in the good *pottage; a dead flie in the ſweet ointment; a ſubtill Serpent in the pleaſant garden.* Thus wee Parents drunke with our owne hopes, little foreſee our Childrens danger; how ſoone they may fall vpon a ſhelfe, and there make ſhipwracke of faith and a good conſcience, and all. A Parent art thou? when will thy doubts, thy feares have an end? And now what ſhall I ſay to thee my adverſary? I muſt not, I dare not, *give thee reviling words, but the Lord rebuke thee; even hee rebuke thee, and be iudge betwixt us, whether in that way which thou calleſt hereſie, wee doe not worſhip the God of our fathers beleeving, &c.*

HARLOT.

What?

What? and not to submit to our holy Church? not come within her armes for instruction? What is this but to bee as a Dove *without the Arke, to be tossed up and downe upon the waues of heresies, still ready to suffer shipwracke, let your Sonne then haue your hand Mother, who so piously reacheth forth his, whereby to drawe you into our Arke.*

MOTHER.

I thanke my good Child knowing his simple heart, and tender child-like affection: for I beare him witnesse, *that he hath a zeale, though not according to knowledge, the time of his ignorance O Lord remember not; and find out a time to take away the scales, and be mercifull to all such as sinne not of malicious wickednes.*

Now my good Child, consider with me, that there was a *Dove*, which was out of the *Arke*, but found the way to it, and rested in it. that was a wise *Dove* sure, *it had an heart.* That was a true *Arke* sure, that could keepe from drowning.

There was a *Dove*, (o! be not ignorant of it) *a silly seduced Dove, Hos. 7. 11* without an *heart*; and that gott into an *Arke* of its owne framing, which held during the calme, but when the winds rose, and the flouds of great waters came, the workman could not defend

the

the worke, nor the worke the workeman, both perished together. This is spoken by an Allegory.

This wise *Dove* is every soule, that is incorporated into that *house*, *whose builder and founder is Christ*; or, which as a *spirituall stone is rooted into that building*, *whose foundation is that chiefe corner stone, elect and pretious: and he that believeth in him, shall not be confounded:* 1. *Pet.* 2. 6. By this silly seduced *Dove*, wee all know who was meant, even *Ephraim*, and by *Ephraim*, that brave & stomackfull tribe, is meant *Israell*, *revolting Israell*, *backsliding Israell*. And what had *Ephraim* done? he followed *Ieroboams* Commandement concerning the Calves, which the workemen made, therefore it was not God: and this *Calfe* cast him off. What did *Ephraim* then? He shewed his wound to *Ægypt*, and his sickneſſe to *Ashur*. Did they cure him? No: they were Phisitions of no valew, for he was afterwards among the Nations, as a vessell wherein was no pleasure. *Ephraim* is at this day a spectacle of a *smoaking wrath* from a *iealous God*, (*iealousie is the rage of a man*) against all those, whose Religion is exercised in false worship; whereas true Religion will indure no mixture nor partner. He was carried away we know not whither: his

place

place knew him no more, where he was buried we cannot tell, where he dyed; & what killed him, the text cleare, A braue Tribe once, *till ſtrangers had deuoured his ſtrength*; was knock on the head by a rotten peice of wood, whereunto he came for ſhelter as to an *Arke*, for *when Ephraim ſpake trembling, he exalted himſelfe in Iſraell, but when he offin Baall he died. Hoſ.* 13.1. All this is written for our inſtruction; and it teacheth us, *not to leave the ſnow of Lebanon, which commeth from the rocke of the field: not to walke after our owne deuices, or the imaginations of our euill hearts: not to ſtumble in our wayes, from the ancient path, to walke in a path, in a way not caſt vp; which will make a Land deſolate and a perpetuall hiſſing, Ier.* 18. *not to forſake the fountaine of liuing waters, to hew out broken Ciſternes that will hold no water. Ier.* 2. Not to ſay to the wood awake, which though the maker hath carved, & now worſhippeth his worke; for there is no more difference between bowing when it is before an Image, and worſhip that Image, then is betwixt bending the knee, and bowing the knee, is no whit better then the other wood, whereof *one part hath warmed him; the other part roſted his meat; the other baked his bread: Iſaiah.* 44. This of the Prophet, doth aptly and neceſſarily put

med

me in mind of a ſpeech, which might have a very uſefull conſideration; It is this: *Put a thing from its end, whereunto it was ordained for the uſe of man, and you arme it againſt your ſelfe.* Further; *the more ſubiect this Creature was to thee, and in thy power to uſe it ſo or ſo; the more ſtrongly will it fight againſt thee in its kind, when thou ſhalt put it out of its place, and abuſe it.* This will hold us a little I hope uſefully. I am upon *Ephraims* ſinne, which put him upon record for a *ſilly ſeduced Dove*; and my labor is to make the puniſhment thereof as ſeaſonably uſefull to a poore ſeduced Child, as I may: The conſideration of that ſpeech will put me upon ſilly things, as ſtockes and ſtones, which being put out of their place, did mightily fight againſt *Ephraim.* But becauſe the wounds that theſe ſilly abuſed things doe give, are more inward, and not ſo obvious to the eye; we will not meddle with them yet: we will firſt be dealing with other more noble things, which put out of their place, do more evidently hurt the outward man, which is in ſight: And I begin with that which is the *Crowne* of a man, his *reaſon*: It is an uſefull thing, aske at *Bedlam* elſe; looke within the doores, heare the hooting, and clampering of chaines: (oh that we could prize bleſſings while we have them

them, and uſe them with thankes!) It will teach thee too, that being out of its place, it is ſtrongly armed againſt thee. Thy *will*, an uſefull thing, put it out of its place, it will carry thee like a ſhip in a boyſtrous ſtorme. *Anger*, uſefull too, but let it have power over thee, it will teach thee to act the Madman. *Feare*, put it from its proper object, it will make thee like a *Roe* before the hunter, like a leafe ſhaken in a tempeſt &c. Come we to that wherewith the Lord hath graced the outward man: Thy *ſight*, an excellent thing, aske ỹ dark man elſe: Thy *hearing*, aske the deafe: Thy *ſpeach*, aske the dumbe: (why are not bleſſings priſed till they be loſt.) Put theſe, or any of theſe from their proper end, they are ſtrongly armed againſt thee. I could ſay as much of thy *ſtrength*, a great mercy: aske him, whoſe ſtaffe cannot make him ſtand ſteddy: Abuſe it, it is ſtrong againſt thee. Come we to that which ſuſtaineth the outward man. *Meat*, an uſefull thing: Aske him elſe, *for whom nothing is provided*: him who ſtaggers as hee goes, for want of due nouriſhment. *Drinke*, an uſefull thing: Aske him, whoſe tongue cleaveth to his mouth: or enquire of thoſe Nobles, *who were ſent for water, and returned empty*, Ier. 14. 3. Such there were once, and

there

there may bee such againe; prize the creature, and abuse it not. Now put these creatures out of their vse, which is to refresh, & strengthen thy body, and behold them fighting against thee but in a different manner; the one fights more fairely and civilly; so that another besids thy selfe, cannot know what hurts thee; for who can tell, when I haue eaten too much, or what pincheth me. The other more unmannerly and boysterously. For when a man in a wantonnesse, shall shew himselfe *strong* in abusing his *drinke*, being therein worse then a *Swine*; because the on hath reason, the other a soule *pre sall* but *to keep his body sweete*: This *creature* will returne it's abuse upon this man in its right kind; It will vse him also worse then a *swine*. And this before two witnesses, from whom of any thing in the world, a man would hide his shame, before the *great Sun*, and the *little boyes*: Marke what will follow, the one shall declare to the world, that there lyeth a man, who liv'd a *Swine*, in as cleare a light of the Gospell, as that was a sun-shine: The other knavishly I confesse, shall glue a plaudite to the creature shamefully foyling his Lord and Master.

Marke the equitie of this; we put the *Glutton* and *Drunkard* together; there is nothing;

no not a peece of wood, which is more subiect to man, then *meat* and *drinke* is: They had them in their power as the worke-man the *wood*, who might make a *ladle* of it, as well as a *Saint*, they might haue sent both the one and the other vnto the poore, who would be glad to find worke for their hands that their hands might find worke for their mouthes. But these two are too full, to remember the empty. That *last morsell*, so shall that *beere* bee turned downe into their stomachs like a dish of water into *Thames*, when it is high tide; and so they fall into the power of the creature: and the more they put forth their strength in the abusing of it, being in their power, the more will it put forth its strength in returning their abuse, now that they are in the power of it.

It will not be lost labour Reader, if thou shalt, according to those helpes the Lord hath given thee, consideratly looke over all that wherewith thy *little world* is beautified, and then that, wherewith the *Great-World* is beautified for the use of the little, see how orderly the *greater* serues the *lesser*, and the *lesse* it selfe, in the whole Bulke, then in the severall parcels of the same. Then againe consider these, either in the one, or in the other disordered and put out of course by

rebellion against God, whereby they rebell against thee. This if thou shalt do, thy song wilbe of *mercy* & *iudgement*, and *to the Lord thou wilt sing*; whom, as thou wilt prayse always, so also wilt thou feare always. The vse of the creature is alwayes before thee, that is matter of praise. Thy sin will soone turn it against thee; that is matter of *feare*.

Now I am to deale with silly and contemptible things, because I would make the sinne and punishment of *Ephraim, a silly Dove*, seasonably usefull to a silly seduced Child: wherby I shall shew, how the more silly and contemptible a thing is; and the more in mans power, the more strongly is it armed against a man, when hee shall subject himselfe to it. I begin with wood; the Prophet tells us the use of it. But now in that thou hast taken a chip of that blocke, wherewith thou hast warm'd thy selfe, and made an Idoll of it; thou hast put the wood out of its place, and use, whereto it was ordained: now it is armed against thee, and will make thee stumble and fall upon thy knees; then, having thee at that advantage, it will slay thee: For thou hast put upon it that sweete name, which is *a sweet savour to the Saints*, and their *Crowne of reioycing*, not communicable to a Creature; and now, that will *turne thy glorie into a lye*.

I could say as much of gold and silver, how it was armed against *Israell*, when it was turned into a *Calfe Exod.* 32. The like might be said of Iewells, and other like ornaments, which being clapt together into an *Ephod*, were a *snare unto Gideon, and to his house, Iudg.* 8. 27. This will appeare in the sequell. I will here aske hir, who hath the heart of a Mother; whether the Mother and hir house have not cause to mourne; in that my Child (for though he be rented from me, yet is he a parcell of my house) hath set up the abomination of desolation, where it ought not? when the wicked are exalted, yet they are men; wee know what followes: how much more then, when stockes and stones? I shall reade him the danger in *Ephraims* punishment, which I haue set downe before in the generall, but now I will take it in peices, that therewith I may make it plaine to my child, how that abused peice of wood had diverse times greivously wounded *Ephrahim*, so giving him faire warnings. You shall find that *Deborah* in her thanks giving for their deliverances is mindfull to set downe upon Record, that which had so inthralled Israel, which shee doth very shortly, but pithily. *They chose new Gods: then was warre in the gates, Iudges* 5. 9. When? then. I hope it

will make my child tremble. It seem's by the text, that Idolatrie & war, kept a kind of *Equipage* little distance betwixt them: yet thou must not understand it so. For sinne ever setts forth before punishment, and many times gets start of it, that a man would think it had quite out-run the punishment: yet after punishment comes slowly, but surely. It cannot be better expre'st then to tell you it dogges a man: For looke how a man followes a thiefe, whom he meanes to attach sodainly; he lets him goe on, you know the manner, so he may take him at the greatest advantage, perhaps at his supper, perhaps in his bed, whence hee must be rattled up: so punishment here; *Ephraim* had lodged Idolatry within, and it was fallen asleepe; by this time, *warre was in the Gate*, Idolatry must be rattled up, *with the noyse of the prancing horses, and iumping Charetts.*

But could not *Ephraim* put backe the enemie? It seemes no: his defence was gon: his Idolls had disarm'd him, and left him naked; was there a shield or speare found, among the forty thousand in *Israell*? There is a place in the second of *Isaiah* pararell with the former, but much more terrible; you may call it the *Burden of Idolatry*. I will sharpen it upon the Child, and bring it to a dou-

ble point. If it enter, it will first learne thee, whensoever thy secure heart shall aske *Iehrams* question; *Is it peace?* to give *Iehues* answer: *what peace, so long as thy whoredomes, & Iezabells witchcrafts are so many?* 2 *King.* 9. 22. Secondly, it shall take thee off from resting upon the *Arme of flesh*; so that thou shalt say with the true *Israell*, *we will not ride upon horses; nor shall Ashur save us: Riches shall not bee my strong tower, nor ought else, but that name only, whereunto the righteous runne, and they are safe, Prover.* 18. 10. we read the words. *The Land is full of silver and gold; no end of their treasure.* So the sinnewes of war were perfect. *The Land is full of horses.* A vaine thing indeed, if we shall think to deliver our selues by them, but use the horse, and rest upon God; and it is a notable helpe. See how the *Lord of Hosts* describes his *Horse: Iob.* 39. 19. *Neither is there any end of their Charetts.* A mighty strength, they laid all wast as they went. We read forward, and wee find another fulnesse yet, that emptied all this: *Their Land also is full of Idolls.* These lay in *Ephraims stomacke politicke*, as some raw and disagreeing bitts in the *stomack naturall*, amongst much good meat: they were hastily taken, and unadvisedly swallowed; and up they must, and the good meat with them: for

the

the whole head is ſicke, and the whole heart faint.

SONNE.

I know unto what my Mother tends apace: I muſt needs here crave pardon, and interrupt you. For you would bring Ephraims *ſinne upon us, as* Peter *Chriſts blood upon the Iewes, and ſo make us liable to a Iudgement, the hearing whereof would make the eare tingle. You may be pleaſed therefore to remember, that in a late letter, I profeſſe to take Doctor* Carier *for my guide, who in his letter yet ſpeaketh; and tells mee and you thus much, that we can waſh our hands from* Ephraims *Idolatry well enough:* For though we uſe Images, yet we abhorre Idolatry; and admoniſh the people to take heed thereof. *Sec. 12.*

MOTHER.

I meddle with no mans perſon: *Paul* would be followed, but as he followed Chriſt: thou didſt not conſider that. Thy letter with Doctor *Cariers* three reaſons, is anſwered; but to the thing now in hand. To allow Images for religious uſe, and then to admoniſh the people to beware, is with the *Mad man*, to caſt firebrands about the houſe, and then to bid the ſtanders by looke to their ſhins. *Prov.* 26.18. let the wood ly under the pot, it is the place for it: to what uſe ſerves it in the time of prayer, but to make the mind as ſenſuall

as the Image, which should be quite drawne from the senses. Call ye this a serving God in Spirit?

SONNE.

Yes for marke my Leaders words, we use them but as a devout representation of the Church the Triumphant, which is fit to bee made; in the time and place of prayer.

MOTHER.

I say nothing of the Church Triumphant, or of that proportion, which is betwixt the the representation and the thing represented, turne we to Deut. 4. 15. *Take good heed (for ye saw no manner of Image) lest yee corrupt your selves, and make the representation of any figure.* See here: *ye saw no Image, ye shall make the representation of no figure*: wee doe use Images, as a representation. What call ye this, but with a *whores forehead, to walke in the stubbornesse of your owne hearts*: yee shall not, yet ye will doe contrary to the expresse charge of God: therefore as theirs, so your services are accompted no better, then *sacrificing to Divells*, Deut. 32. 17. Whosoever walkes contrary to Gods revealed will, shall find the Scripture an adversarie, and contrary to his way in every page. *Agree then with thy adversarie while thou art in the way*: For ye can no more wash your hands from *Israels* sin, then

then their following generation could theirs from innocent blood. Therefore that thou may'ſt be pricked in thy heart, I returne to the ſecond of *Iſaiah*, where we find the *burden of Idolatry*; *The meane man boweth downe, and the great man humbleth himſelfe, therefore forgive them not*: whereforeſt they *bowed*, they *humbled*. Marke it; the iudgement is tied to *bowing* and *humbling*.

Forgive them not I had thy Mother ſome *rhetoricke* now, what could ſhee doe with it? *Elocution* thrice repeated, could do no good here: This is a iudgement beyond expreſſion. It is the utmoſt of all Iudgements. Why? The horſe may trample out the braines of a man, and ſtamp his body to pieces; yet there is hope in that death. The Canon may daſh the body like a ſnow ball throwne againſt the wall; yet there is hope in that death. The *ſword* may bee made *fat with the blood of the ſlaine*; there may be *wailing in all ſtreetes*, and *crying out in all high wayes*, *Alas*, *Alas*: yet there may be hope all this while; for theſe things *fall alike to all, and no man knoweth love or hatred*. But *forgive them not*. What think you?

A man might here enquire, & with *ſobriety* too, why the Prophets tongue was thus ſteel'd againſt the people; he ſeem'd more

then

then a *Son of thunder*, his *words were swords* even *bitter words*. *Lord forgive them not!* on would haue thought, that he ſhould have *ſtood* in the *gap*, and have ſaid, *Lord forgive them*. Yea, but the *Prophet that hath a dreame may tell a dreame*. Ierm. 23: but he that *hath the word, he ſaw concerning Iudah and Ieruſalem*. Iſaiah 2.1: muſt *ſpeake the word faithfully*: and *when the people ſhall aske, what is the burden of Lord? the Prophet muſt anſwer, I will euen forſake you, ſaith the Lord*. Iere. 23.33.

Conſider we now: here is an heavy iudgment, & can the exalting of a peice of wood procure ſuch a puniſhment? Conſider wee againe, that fillie man would not be compared to a block: *and that iealouſie is the rage of a man. he will not ſpare in the day of vengeance*, Prov. 6.34. Conſider alſo, that the *name of the Lord is dreadfull*, he will bee *ſanctified* of *all that come neere him*, for hee is *a conſuming fire*. This puts vs upon *Danids* words, let vs call for his ſpirit: *my fleſh trembleth for dread of thee; and I feare for thy iudgements*: Pſal. 119.120.

But if thy heart continue yet ſtiffe, thou haſt made thy ſelfe liable to *Belſhazzars* ſin, which brought deſtruction upon him like a *whirle-wind*: *The Lord hath done thus and*

thus

thus to Ephraim, and thou haſt not humbled thy heart, though thou kneweſt all this: But haſt praiſed the gods of ſilver, and gold, & wood, &c. and the God in whoſe hand thy breath is, and whoſe are all thy wayes, thou haſt not glorified: Dan. 5. 22. Good Child conſider it; and ſince I cannot give thee my right hand of fellowſhip, yet the Mother and Child would faine bee together, they would not a few miles ſhould part them, much leſſe ſuch a gulfe; let us, before thy hand bee pluck't backe, ſeriouſly debate this thing, by what hath beene ſaid, by what ſhall be ſaid; which is ſafeſt, which ſureſt; my comming over unto thee, or thy comming over unto us, that if it may be: we may be together, here, and hereafter for ever with the Lord.

Attend then further to what I have learn'd from *Pauls planting, and Apollos watering, God giving the increaſe*: we acknowledge but one *Church*, firme and ſtedfaſt as the *foundation of the everlaſting Hills*, compared to *Noahs Ark*, as in many reſpects; ſo alſo for this; becauſe as out of that there was nothing but death, ſo out of this there can be no ſalvation: And therefore as *Noah* having Gods ſpeciall order for the matter and forme of it, had alſo his inviſible hand to guide it: So likewiſe hath this Church that *watchman of Iſreel*, for its Pilot;

Pilot; therefore, though it be in continuall dangerin, yet shall it be preserved from the raging waves of this sea,& be safely brought to the *haven, where it would bee.* And for its more sure direction, this *keeper of Israell* hath appointed at a most *certaine and infallible oracle, whereunto all the Prophetts and Apostles give witnesse, and thereunto it doth give diligent heede, and sinne assens;* because the Authority and testimony therof is alwaies the same; being grounded upon Gods unchangeable veritie. As for the Popes succeeding *Peter*, the Church findeth not the truth of it in his Genealogies; and it may be as doubtfull, as the succession of *Peters Cocke*, whose Pedegree notwithstanding (they say) hath beene lineally drawne from generation to generation, and it is Cock-sure. But yet call your Pope what you will, *Iohn* or *Ioane*, (you know it was doubtfull once) yet is hee of the same mould with Peter, and may erre as hee did: *whereupon Paul resisted him to the face, for hee was to be blamed*, Gal. 2. 11. And therefore whatsoever he saith, challengeth no other then an humane consent unto it: for if all the men in the world, (not immediately directed, as were extraordinary *Prophets & Apostles, in whom the spirit spoke and testified by them,*) should consent in one; as they, notwithstanding

withstanding their multitude were but men; though many? so were their testimonie but humane: It was not then of old time, that they *asked councell* of your *holy Father*, *and so ended the matter*; but *search the Scriptures, they testifie of me*. There is *our oracle*, hearken to what they say. *The Church of the living God*, (I call it neither ours nor yours, but blessed is the man that hath his name written therein) *is the pillar and ground of trueth*; no foundation whereon the building must relie, but as it is *built upon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner-stone, in whom all the building compled together, groweth to a holy Temple in the Lord*: Ephes. 2. 20.

HARLOT.

Why? But all this while you are but upon the sand, no true foundation, nor infallibilitie of supporting. Will you haue a Soules soule, hazarded upon sand:

MOTHER.

Hazard my childs soule *Harlot*? Oh precious thing! O rich Iewell! an inestimable treasure! it is amidst the thinges of the world, like *Dauid* amonge the people; *worth ten thousand of them*, and much more; of all the thinges in the world (my deare child) runne not the hazard of that. Hazard a foote

thou

thou maist, and yet thou wilt not, thou hast another, a *legge*, thou hast another; an hand, thou hast an other; an arme, thou hast an other: an eye, thou hast an other. Here are no pairs, loose one and loose all. O vnvaluable losse, and unrecoverable! the redemption thereof must cease for ever. What would not a parent now doe, to put a childs soule out of hazard? Then heare me my Sonne, Sonne of my bowels harken; Is that soule in danger, that is in the Arke, made by Gods owne appointment both for the matter and manner, directed to him by that morning Starr, from which it hath a certaine course. Listen my child, child of my bowels listen; Is that *corner-stone* a sandy foundation? can the waight of men and Angels presse it? can the gates of hell remoue it? Indeed, if that stone fall upon thee or me, we are crushed in peices, *Matth.* 21.44. So are wee if we fall upon it, heedlesly, carelesly, presumpruously: but come unto it in the whole obedience of thy heart, sticke, cleaue unto it, as *Ruth* to *Naomie*, be not *intreated* to *leaue it*, or *to depart from it*, and thou canst not miscary. Harken my Sonne, Sonne of my bowels harken, can the blowing of the winde, can the beating of the storme, remoue that house which the wise builder, hath founded upon

a *Rocke*? Thou doeſt my Sonne beleeue *Chriſts* words, I know, thou doeſt beleeue them. Then harken my Sonne this once, Sonne of my bowels harken. He that layeth a foundation diggeth deepe, certainely ſo did this wiſe builder, beyond all humane traditions; here was no ſetling: Beyond all will-worſhip; a counterfeite ground: Beyond all ſatisfaction of his owne, this was not ſolid: Beyond the interceſſion of Saints and Angells; this was not ſafe: Beyond the righteouſneſſe of his beſt workes: here he would faine ſtay, but it would not hold the waight: ſtill he diggs further, for the ſoule that ſeeketh the Lord, is not ſatisfied, untill he find him. Where have yee laid my Lord (ſaith *Mary*) let mee finde him, or all is nothing. Hee digges deeper, even as hee that ſeekes a *treaſure*; or as a thirſty man after a ſpring of water: or like thoſe *three mighty*, he will through the whole hoaſt of the *Philiſtimes*, but hee will digg through thoſe ſandy bottomes, and get to the rocke. And now upon it he is, and by it ſupported, and from it refreſhed, for behold here is ſtrength to hold him up; here are *waters, living waters*; to comfort him, for *this rocke is Chriſt*: It is good being here, here will he ſet up his reſt; here will hee abide for ever: If the Rocke

faile

faile not, he cannot faile: blessed is the man that hath this foundation: thrice blessed is he that hath this water to drinke: he will ever dig it in broken pits. Can the *raine or haile fall* now upon this man, as upon a *wildernesse*? to whom that man (for so *Christ* the *Rocke* is called, and observe the number) *will be as a hiding place from the wind, & as a refuge from the tempest; as rivers of water in a dry place, and as the shadow of a great rocke in a weary land.* Isa. 32. 1, 2. *Now the raine may fall, and the floods come, and the winds blow, and beate upon this house, & behold it standi, for it is grounded upon a rocke.* Matth. 7. 25. See a *mount Sion* now, which *stands for ever, and the blast of the mighty shall be as a storme against the wall.* Oh my child: though my eyes be shutt up, yet am I, as it were in *Balaams* rapture; who can tell the strength of this man? for as the *Rocke* is, such *is his strength, as the strength of an Vnicorne, no poyson shall hurt him, no sorcery shall make against him*; hee *hath a refuge from the storme; a shaddow from the heat; a strength in distresse*, what can daunt this man now; can evill tydings whereof the world is full, and are to be expected daily, *like Iobs messengers*. No: then being well able to judge of the times, his heart would be shaken like a *leafe* with the wind: but he is no *reed*, whose foun-

foundation is myre and durt: *The Lord is his confidence*: Proverb. 3. 24. *He hath laid himselfe downe in peace, and taketh his rest, his heart is fixed, trusting in the Lord*: Psal. 112. Can the judgement when it doth come, quaile him? No: for of all the houres of the day, hee was inquisitive with his *beloved*, where he should *rest at noone*: he knew that would be an hot time. His beloved told him, and ever since he rests assured; that the nature of the judgement, be it what it will be, shall be changed; it shall give but a gentle correction, a fatherly chastisement, *a sower sweet, meate shall come forth of the eater*: Iudges. 14. 14.

What will the King of feares doe? What? lay him upon his earth sure; and there it will keepe him, till *the graves give up their dead*: But now it is sense, that goes no further. *The body returnes to its earth: the soule to him that gave it. The sting of death is sin, and the strength of sinne is the law: but thankes be to God, who hath given us victorie through Iesus Christ.* So then this mighty King, (who hath withstood his power) will do the very same to this man, which the Angell did to *Paul & Silas*, and as *Pharaoh* to *Ioseph*: It will open to him the Prison doores, knock off his fetters, take off his Prison cloathes. Let those feare, to whom Christ is not *both in life and*

death advantage. This man cannot feare, but rejoice rather: For though the *grave* for a time must be his *house*, and the *wormes his companions*: Yet putting death on the one side, and immortalitie on the other: wormes on the one side, and Angells on the other: Rottennesse on the one side, and Christ Iesus on the other: he is bold, and loves rather to remove, and so for ever to bee with the Lord, where he shall toile no more, he shall weepe no more, he shall sigh no more, hee shall hunger no more, he shall thirst no more. *Rest is come: all teares are wiped away: his Sunne shall no more goe downe, neither shall the Moone withdraw it selfe: for the Lord shall be his everlasting light, and the dayes of his mourning shall be ended*: Isaiah 60. 20. Who can tell the joyes of this *Iacob*, or number the fourth part of the comforts of this *Israell*? *The sure mercies of David are his*: The word of God his for his instruction: The righteousnesse of God his for his justification: Gods spirit his for his sanctification: Gods power his for his protection: Gods glory his for his happinesse: *All things are his, he is Christs, and Christ is Gods*: 1 Cor. 3. 23. Let my strength be as this mans strength, and my last end shall be like his.

Oh but why doth *Balaam* wish and sit still

the while? Iudge with thy ſelfe, whether ſuch comforts can be drawne with eaſe. This is a worke, not an eaſie one: *Why is there a price in the hand of a foole, and he hath no heart unto it?* Prov. 17.16. Digg man, digg deepe, deeper yet; to it againe: thou muſt through all theſe ſandy bottomes. Why? judge within your ſelfe, whether any thing but onely the *rocke*, the *rocke* onely can hold a building thus ſtedfaſt, that the world, nay the gates of hell cannot prevaile againſt it? Oh to it againe; there muſt be a low foundation, on which ſo glorious a building muſt be *rooted, built*, and *ſtabliſhed*, that muſt *ſtand like mount Sion faſt for evermore.* Then yet deeper, and faint not, foraſmuch *as you know, your labour is not in vaine in the Lord.*

Deare Child; I as an affectionate Mother to my owne bowells, by my ſorrowes in thy firſt birth, by thoſe ſince, wherewith I travell with thee, till Chriſt be formed in thee, by that ſolemne vow, thou mad'ſt to God in Baptiſme; by that ſtrong bond of nature, & deare name of a Mother, I doe deſire thee, nay ſhe that might command, doth beſeech thee, if there be any conſolation in Chriſt, if any comfort in love, if any fellowſhip of the ſpirit, if any bowells of mercies, to conſider, by what hath beene ſaid, and the Lord

make it profitable, whether my requeſte that thou wouldeſt returne, bee unreaſonable or unnaturall; whether my reaſons for it, are any way dangerous or hazardous; or rather whether the one be not pious, the other ſafe & certaine: directing thee unto that *Church*, which is guided by a certaine courſe; it may float, it cannot ſinke; ſetting thee upon a ſure foundation; it may ſhake, it cannot fall; no more then the *corner-ſtone*, which cannot be removed: Intreating thee to put away thoſe *lyes, which are in thy right hand: all thoſe Idolls which cannot helpe: all thoſe ſparkes with which you may compaſſe your ſelfe, and yet lie downe in ſorrow*, Iſai. 50. 11. perſwading thee to put away all thoſe vanities, (they are too long to name) which weighed in the ballance, will bee found too light; and alſo to digg to the Rocke which cannot faile. Oh my Child conſider! It is not for any of your good workes, that you are condemned; yet I know thou wilt conſider, that there are many circumſtances, belonging to every action, from which the worke ever receives its true eſtimat. Thou may'ſt heare ſomewhat more of this anon, becauſe thou doeſt not walke uprightly, according to the truth and purity of the Goſpell. I would drive this naile to the head now: conſider *whether your*

rocke be as our rocke; even our enemies being iudges: what will become of their gods? their rocke in which they trusted? let them rise up and helpe you, and be your protection: Deut. 31. ver. 31. & 37. &c. But see my child, this rocke is hee, which I have pointed out unto thee, & there is none with him, *onely Christ*; *onely Christ*. Can here be hazard my Child? can here be danger? canst thou thirst at the fountaine? canst thou sinke upon the rocke? In thine owne righteousnesse thou mai'st, the intercessions of Saints and Angells may deceive thee. *Baall may be busied, peradventure he may be sleeping. Abraham may be ignorant of thee; and Israell may not acknowledge thee.*

I say but it may be, though the Scripture puts it out of all question; for albeit the Saints in heaven doe in generall remember their fellowes, whose warfare is not yet accomplished, and so performe that never failing act of charity, to pray for them; as they farre divided on earth, doe one for another: yet particularly they know not our hearts, nor the desires, nor sighs, nor groanes of our hearts: *for thou only* (saith *Salomon*) *knowest, the hearts of the Children of men.* 2 Chro. 6. 30. *thou only*, therfor not *Abraham*, not *Israel*. Yet I say, but that it may be, that thou maist see plainly, how at the best here is a venture, here is a

hazard: but *he that keepeth Israell neither slumbreth nor sleepeth*: and this is hee which I point out unto thee: there can be no hazard here; this rocke is a mighty redeemer: hee will sustaine thee alone; hee must have no helper: whom wilt thou joyne with him, whose name is everlasting? I tell thee this for the summ of all: there is nothing though never so lovely in thine eyes, which can *make thee the righteousnes of God, but that which was made sinne for thee.* Tell me then, *were any of those things crucified for thee?* how long shall *vaine thoughts which seperate from God*, lodge within thee? returne then my Sonne, returne; or in case thou doest *halt betweene two opinions*, surely the Lord the jealous God, *who will not give his honour to another*, nor suffer *Dagon* to stand by him, will have this controversie against thee; and what Saint or Angell shall plead for thee? *thou hast committed two great evills, thou hast forsaken the fountaine of living waters, & hewed thy selfe out Cisterns, broken Cisternes, that can hold no water.* Return then my Sonne, returne; for why shouldest thou be as a Cake halfe baked, neither hott nor cold, almost a Christian: Thou must *make straight steppes, and cast off that which hangs on so fast, lest that which is halting be turned out of the way.* The Lord calls for thy

heart, give it him my Sonne, and *follow him wholly*, or elſe thou ſhalt never with *Caleb* and *Joſhuah*, come into that good Land. Oh my bowells doe yerne upon my Sonne! the Harlot ſhall rather have him, then I will have him divided. Come away from hir, Son, come away.

SONNE.

Yee have wolues amongſt you, who pray not for you but prey upon you. Beſids, the liues of your Miniſters and profeſſours, are very ſcandalous; you have but the carcaſſe of the Miniſtry amongſt you, and you do not cover it, with a ſeemely cloath. Doe not the Miniſters ſome of them, like ſtage players, only ana barely act & talke and practiſe nothing? They will tell you of Chriſts paſſion, his hunger, his thriſt; ſo of the Apoſtles too: But which of your Miniſters or Laity will follow his Saviour in thoſe his paſſions? Who amongſt you doe allow of faſtings, or watching, or voluntary Poverty &c. Now looke upon ours, their practiſe will preach you a Sermon, they are rather doers then talkers. They faſt hard: pray much, ſuffer continually. *By this their practiſe, you may knowe their doctrine; there is your Sermon. Now I would you could examine the doctrine of yours: but thats too high, looke upon it in their practiſe, that fits your capacity. Obſerue alſo the lines of your profeſſors: doe they not walke in palpable darkneſſe,*

wherein they would bee accompted children of the light: Are these the fruits of truth?

MOTHER.

O! Child take heed thou dost not seeme to wound *a holy* profession, through the vizard of it; but I haue many thinges to say unto thee, some thing to the *Harlot* too, they will come forth as in a throng, perhaps in no very good order: I would screue it together in as little roome as I might. And first my Sonne,, to excuse thee, I hope thou didst not tell in *Gath*, nor publish in the streets of *Askelon*, what thou didst obserue in our practise, if wee had not carried our wickednes in our *forheads*, my child would not have *uncovered* our *skirts*. I know thou wouldst preserue the creditt of thy owne nest. But the *Harlot* cannot but know these things, though never by thy relation, for they are not practised altogether in corners; but *before Israel* & *before the Sunne*: and they will be as openly punished, for God hath a controversie for it, and wo bee to them by whom this offence commeth. But stay *Harlot* I haue many things against thee too, first thou hast told my poore child such an untruth, that could haue none for its Authour but thy selfe; and did not the silly wretch winke with the eye, (for hee thinks he is

bound

bound to it, that thou mayſt lead him, not knowing thy foot-ſteps lead to death, he could not bee ſo groſſely deceived. Why wouldſt thou tell *him* that we haue *Wolues* in *England*, preying upon vs? What if I ſhould tell thee now that *England* breeds no *wolues*. But grant that wee haue *Wolues* in ſheepes cloathing, yet they ſeeme rather ſheepe then wolues, and indeede are rather deceivers then raveners; nay grant we haue as true wolues amongſt vs, as *Herod* was a *Fox*; Ravenous Wolues, ſuch as would rend in peices the faireſt of the flocke, as truely I thinke wee haue ſuch; Nay graunt they did gape at us with their mouthes, as it will be granted, if one day be written. Why then, *thankes bee to God, who did not deliver us, as a prey unto their teeth.* For *Raueneus* though they are, *gaping* though they were; yet haue they not ſuckt one drop of blood ſince *Q. Maryes* dayes, thusthou ſeeſt wee haue no *wolues* preying upon vs.

Againe, thou haſt help't my poore deluded Child, to put downe one thing as groſſly, though not ſo apparantly falſe, as the other; which he would never have done, hadſt thou not guided his pen with the one hand, and cloſed his eyes with the other: For having ſet downe Chriſts Paſſion, in the generall,

generall, and then in the particulars of it; my Child asketh, *Which now of all the ministry or laity, will follow his Saviour in these his passions?* In these his passions! why none sure. They cannot doe it: But *through his strength, by whom they can doe all things:* they will *follow their Saviour, in his meekenesse, in his patience,* &c. they are inabled to doe it, they are bound to doe it, for they have a precept, as well as a patterne: 1 *Pet.* 2. 22, 23. I would my Child had observed so much, then could he have found no ground for all your superstitious services. *Yee doe fast hard.* [not one bit of flesh, no not an egge, what you will else, for fortie dayes together:] so ye follow Christs. *Ye pray much.* [yee will tumble over I know not how many *Beades*, sometimes a whole night together:] so ye follow Christ. *Suffer continually.* [yee will crosse your selves every hower, whip your selves till the blood follow: wee reade not the like, but of *Baalls Priests*: your whole life is a continuall pennance:] so yee follow Christ. *In want and that willingly.* [All is *cast upon the waters*: some leave not themselves so much as will bring them to harbour:] so ye follow Christ.

Will-worshippers! who required these things at your hands. I shall anon informe my Child concerning

concerning our doctrine and practise, answerable thereunto; the sincerity and trueth whereof, will I hope plainly tell him, the vanity of yours: yet I am speaking to thee, and now concerning our practise. Grant it be scandalous; I remember what the Lord saith to *Edom*; pleasing himselfe once in the calamity of *Judah*: *Thou shouldest not have look't on the day of thy brother.* A teare on *Edomes* cheekes, would have beseem'd him better, then a smile on his lipps; for *Judah was his brother.* Let me use the same wordes to thee: thou shouldest not have *look't on our day*; call it our *calamity*, if thou wilt; for so it is in effect, to good *Iosephs*, who see the practise, and heare the wordes of their Brethren not good: And they bring them to their Father, and say, *Lord visit not these things upon them, for they know not what they do*; and by this meanes the Lords hand is stayed, though he is *pressed as a cart with sheaves.* But yet Harlot, why doest thou looke on our day? Why? thou wilt say, we have beene *taken in the very Act*; have we so? We confesse we should have *walked warily towards them that are without*; but yet thou shouldest haue held thy hand from taking up a stone against us, because the throwing of it doth but aggravate thy Iudgement: thou hast thy bill

of

of divorce, and art ſent away; but *God hath beene patient towards us, as appeareth this day.*

Againe, why ſhould *Catiline* a very firebrand, accuſe ſeditious perſons? Bee it our practice be bad, very bad, bee thou ſilent in it, and look homewards: for may I not ſay to thee, as the Prophet upon another occaſion: *Are there not with you, even with you, ſins againſt the Lord your God?* 2 Chron. 28. 20. What meane elſe thoſe 6000. *infants heads*, found in your *Gregories ponds? Act. Mon. p.* 1954: whoſe fathers muſt needes bee holy men, living ſo neare the ſmoake of his *beliemeſſe kitchin.* What meaneth elſe that farewell which one of your owne *proſelites* bids to *Rome*, when he came forth of her.

Roma vale, vidi, ſatis eſt vidiſſe: revertar:
Cum leno, meretrix, ſcurra, cinaedus ero.

Now farwell *Rome*, I haue thee ſeene, It was ynough to ſee:
I will returne when as I meane, Bawd, Harlot, Knaue, to be.

I could aske thee what meaneth ſuch? and ſuch abominations? Such wherein thy ſiſter *Sodome* never exceeded thee, but what were this, but for the port to proue it ſelfe faire by

tke

the kettles blackneſſe? Or it were ſomwhat though not altogether, like the reply of the *Hebrew*, reproved by *Moſes*, for ſtriking his fellow. *Thou killedſt the Ægyptian*, what was that to the leſtning of the *Hebrews* ſalt? Let my heart ever looke inward, and take a reproofe as a plaiſter. We deſerue thy reproofe even the ſpitting in our face, for we are uncleane. Your ſinnes are no excuſe for ours, nor ours for yours, wee ſhall each beare our owne burden, puniſhment will find vs both out, and in the day of the Lords viſitation, he will viſite our ſins upon vs, *let Baal plead for Baal, and wickedneſſe proceed from a wicked man, let him defend it, it will find him out at length, and in due time the foote ſhall ſlide. And it ſhall be bitterneſſe in the end, that the Prieſts, whether yours, or ours, haue made the Sacrifice to bee abhorred*, and *for the profeſſors too*, that *they haue cauſed the name of the Lord to be blaſphemed, and his holy wayes to be ſpoken againſt*; nay I tell thee, ſome of theſe miniſters and profeſſors too, that have thus *profaned the covenant, and diſhonoured that holy thing, they have taken upon them, are made contemptible, and baſe before all the people. Oh that they were wiſe, then would they underſtand; they would conſider their latter end.*

Now againe to thee, my Child, (it is no matter

matter how my wordes come forth for their method, so none be lost, thy Mother hath no Art:) And first, for thy better information concerning our doctrine. Yet as an introduction thereunto, because there is no end of writing; heare thy Mothers doctrine first: Call it *Salamons summum*: *Feare God, keepe his Commandements.* And consider this with it; that these are Evangelicall precepts, which are not dead, like those of the law, but lively in *operation.* Take this also with it, which thou findest in many places; *The Lord gives his Spirit to them that obey him, and his secret is with them, that feare him.* Thus much to prepare thy eare, it is the Lord that must *circumcise* it, that must *bore* it. The doctrine followes. *Love God with thy whole heart, and thy neighbour as thy selfe*; there is the *Law* and the *Prophetts*, and in that the Churches doctrine, and thy lesson. Thou wilt say with the *young-man*; *All this I doe performe*: Therefore thy Mother conceaves the lesse hope. I would rather thou could'st have confes't thy selfe an unprofitable servant; that so thou might'st have beene capable, of that which followes; for thou hast but halfe yet: *Christ came into the world to save sinners.* There is the Gospell; And if in thy owne apprehension, thou art one; yea the *chiefe*

of

of sinners, there is the comfort & only there. Thus thou hast the summe of the Law and the Gospell, take it togeather in *Paules* words, 1. *Tim.* 4. 6. 2: 3. 4. 5. *It teacheth the wholesome words, even the words of our Lord Iesus Christ, the doctrine which is according to godlinesse, and if any man teach otherwise, he is proud knowing nothing & from such with draw thy selfe.* 1. Tim. 6. so much for the generalls. Now more particularly thou shalt see how this doctrine ariseth out of the Scriptures, the ground of it, as the sap soaketh out of the tree, and thence spreadeth it selfe into severall branches; then unites it selfe upon it's disciple *man*, to whom it is more particularly made knowne by the inward worke of Gods spirit.

The Doctrine is holy according to the Scriptures, avowing them to be a most perfect rule, neither crooked any way, nor short in any thing requisite; which must bee received for the testimonie of God, because wee must set to our seale, that he is true; and not for the testimonie of the Church, which were to set to our seale, that men were true: Thence concluding that there is one God, one Christ, one Faith, one Church, one Baptisme. That this one God is to bee worshipped purely as a spirit, in spirit and in truth; according to the three substances, soberly, and wisely, accor-

according to all his Attributes, piously, religiously. That Christ is to be rested upon wholly, by a precious faith whereof God is the Author, God is the Finisher, (for it pleades not the power of mans free-will in spirituall things, against the free grace of God, who will bee admired in all that believe,) not immediately, when he gives the meanes, but upon the conscionable use of the word and Sacraments, according to the pattern*e, and primitive Institution, set apart for that end, and sanctified thereunto, by which faith every soule gets union with, and interest in* Iesus; *and hereby is only perfectly justified, both in respect of degrees & parts; and sanctified also in respect of parts; and all this, not by perfection of the instrument Faith, (that is a creature,) but of the object it apprehendeth,* Christ, *and so may with a true, though palsy hand, receive and keepe both* Christ *and his benefits; which doth evidence to the soule, now not walking by sight, that he hath union with the* vine, *and Communion with the* branches *having now the* Baptisme *of the Holy* Ghost, *even cleane* waters poured upon him, *whereof the outward element was more then a bare signe: And now being thus washed, thus purged, he cannot be unprofitable, but beareth much fruite, to* the glory and praise of him, *who hath called him* out of darkenesse into his marvelous

light,

light, and this fruite comming from a lively root, is lively also, evidencing outwardly what the Spirit hath sealed inwardly. So putting to silence the mouthes of wicked men; *and his owne mouth too from glorying in anything, but in him that raised the dead: who prevented him with grace, and followes him with grace, thereby giving him assurance that he will perfect what is begunne: to him therefore is ascribed the glory, whose power was and is so graciously manifested in weakenes. Hence ariseth a Joy unexpressible, yea till this warfare be accomplished, many mists, and divers times interrupted, never quite lost in the ground of it, (he walkes by faith) but the fulnes is reserved in the heavens, which the Lord the righteous Judge shall give him, for the praise of the glory of his grace, according to the dispensation of his will, purposed before all time, sealed unto him in time, and shall be perpetuated unto all eternity.*

This is a light (Child) though darknes apprehendeth not, this is a good seed, whereof is given thee but a little handfull though tares be sowen with it. This is a *Treasure*, & who vessell is fit for it? yet it is but in an earthen one, that the glory may be of God.

Sonnet 3.

What should you be meddling with the Scriptures, and the Churches doctrine, rather accor-

duty is sobriety, walke in an Implicit Faith, *resigning your selfe to the* holy Church, *and the* holy Church *to his* Holinesse. *I pray you, what say you for your practise, your capacitie may minister that.*

MOTHER.

Take heed, *the tongue is an unruly member, Search the Scriptures is an indefinite intunction, From thy childe knew thou the Scriptures, and by them was made wise unto salvation through faith which is in Christ Jesus. 2. Tim. 3. 15.* the neglect of them is the ground of error *yee erre because yee know not the Scriptures.* It is our happines that wee have them; our sure instruction that wee read them; our condemnation if wee seeke for truth from any els, though he who is *transluted* into an Angell of light, nay, though an Angell from heaven should bring it. Wee looke unto the Scriptures to seeke counsell from them, as from *our Oracle, our Pillar, our Rule*; but wee resigne our wayes to the Lord, by whom our thoughts *are established.* And this shall aggravate your judgement, that whereas the Lord hath written unto you the great things of his law, ye have accompted them a light thing. And further, thy Mother is perswaded, that so long as thou hast a neglect of such a treasure, and wilt hearken to the traditions of

men,

men; thou wilt continue a foole; though thou shouldest bee *braid in a morter.*

Concerning our practise, I have something to say for it, something against it; thou shalt have it presently: First, I thinke it fit in the way, to remove some strawes, (call them so comparatively) thy Mother would not have a straw lie in her Sonnes way homewards: and herein I am the more warie; because it will plainly appeare, that thou hast stumbled at a straw, and leap't over a blocke. Consider then with mee, that there may be some errors in points of doctrine, not Fundamentall; not trenching upon that onely and alone *sacrifice once offered for sinne*; since which all sacrifices must cease, whether bloudie, or vnbloudie; which errors not fundamentall, the fire may consume, yet the person bee saved.

Againe, that there may be some faults in practise, and those foule ones too, which *Charitie* should helpe with *both her shoulders*: but if strength be wanting that way, or the mantle too short, yet Charity hath done it's part.

That all this may bee, and is, I gather it thus. *A wide doore was opened*: what did follow then? *many adversaries*, saith *Paul*: The Husbandman was sowing his *seede*, where

Wanchie *enuious man*? As neere unto him as Satan was to the Priests right hand, to resist him: Zech. 3. and he casts his hand as well as the *seeder-man*, and perhaps faster too, because the seeder-man sleepes sometimes; but the enuious man is wakefull, and he beseiz himselfe: In this place, he throwes a handfull, and in that a handfull (& yet it is a field still) and the great *Landlord* saith; *let them grow up together untill harvest; then they shall be separated.*

Now Child, that I may bring this to our purpose, and thereby shew thee, how thou hast stumbled at a straw, and leap'st over a blocke, I returne to the first againe, and say, that as there are certaine principles of the doctrine of Christ, and of faith, which must first be laid; and upon which other truthes are to be built: so must not the foundation be confounded with the wall, or roofe; nor light errors bee made fundamentall. From hence thou art to take this into thy consideration, yet there is time; That the errors of the Antichristian Church, whereunto thou art joyned, as *Ephraim* to *Idolls*, doe trench upon the *corner-stone, chiefe and principle, then which none must lay any other foundation*; thus thou didst leape over a blocke. Againe, thou hast seperated from us, (I hope

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but for a season, that wee may receive thee for ever; as the ten Tribes (if I may compare small things with great) rented from Ieroboam, the onely true instituted Church in the world, which was then on individuall, & not many as now, and this by Idolatry; thus thou didst leape over a block.

To the second, faules in practise, they are confest, I thinke the Harlot heard me plead guilty. It was the best way sure, unlesse one could have proved, that the *envious man* had done nothing. Be it granted then, yet what is the Tares to the good seedes, what is the chaffe to the wheat? Good seed is good seed, for all the tares, wheat, wheat notwithstanding the Chaffe. Be it, that we have both of our Shepheards, and of their flocke to, such whose walking is no wise answerable to that it should be: Then the Scripture calls them *Idolls: Zech.* 11. 17. And wee know, *an Idoll is nothing.* What can be inferred thence? what though an Idoll hath nothing but the superficies, & outmost proportion of a man; it sees not, it heares not, it speakes not; It will not follow, that therefore the *living doe not praise God.* Though a lye bee nothing, truth is something. Thy questioning hereof puts me in mind of a strange speech, that was uttered by one, whose conceit was stron-

ger then his reason, and his love weaker then either. He was once, as hee thought, over-reach't by a minister: well, (said he) for this tricke, I will never trust a black-coat againe. A good Item, to those of that Coate, that they walk circumspectly, as *examples in word, in conversation, in spirit, in faith, in puritie*: 1 *Tim.* 4. 12. Considering their profession will take soyle, as soone as their cloth; so that the one as much requires a wakefull eye over it, as the other a brush; yet still offences will be taken. But let us examine the former speech: If so be that words make a Commentary on the heart, as well as actions, (they say they doe) and the one bewrayes a man, as well as the other, then I can discerne no difference, betweene that man we now heard of, and this I am now telling you of; who very wisely put his drink into a sive; and because the sive deceaved him, and let his drinke out, would not bee perswaded afterwards to trust his dish, no that he would not. Think you as you please, of the one and the other: I am sure here was an extreame. The dish would have held it, though the sive did not.

I must not lay the blame upon all, because some walke not as they should doe. The faults of a counterfeit, must not cast dyrt into

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the face of a gracious profession? no, not may any mans faults though never so scandalous, bring contempt upon the doctrine: As it was under the Law, so it is now under the Gospell: *Aarons Priesthood* was *holy*, though *Nadab* and *Abihu* did that the Lord commanded them not. The sacrifice holy, though *Elies* sonnes were wicked. That the offering of the Lord was abhorred, was the peoples fault. Yet woe befell them, who gave the offence, and it shall certainly overtake all such as goe on in their steppes. But all this while there is no warrant for abhorring the offering. There is a treasurie in earthly vessells; the treasure sanctifies not the vessell, nor the vessell pollutes the treasure: *Moses* Chaire cannot make the Scribe the holier; nor can the unholinesse of the Scribe pollute *Moses* Doctrine: No mans sinnes should bring the service of God into dislike.

SONNE.

Yea but you have been speaking of your doctrin, and you have I know not how fitly, compared it to a treasure, and to wheat, and I know not what: this makes against you; For we say, sow wheat, and reape wheat.

MOTHER.

It is most true; For *what a man sowes, that*

shall be cropt but you know, the enuious man sowed Tares; then by the same reason, there will bee tares too. As enuious as the man is, he must have his crop.

SONNE.

This doth not satisfie me: we haue read, that Truth is strongest, and doth prevaile, it brings a power with it.

MOTHER.

That it doeth, and thou maist bee sure of it. A greater power then is this, to cast away ones goods, to thump ones selfe on the breast, to crosse the forehead, to lash ones sides till the blood follow, to cast up ones prayers with beads, in stead of counters: to abstaine from egges on Friday, and a chicke on Saturday, and flesh for forty dayes together. Nay, (I am not wide if I say) it brings a greater power, then that of your Popes keyes, though it cannot open Purgatorie. But for thy information, which I specially intend, I will plainly shew thee what power this is, which trueth brings with it, by two resemblances: It is such a power, as *Iacob* gave his Father *Laban*, to search his tents, for the Images which *Rachell* had stollen: shee was desirous to keepe them, whether to play with them, or because they were his Fathers, I know not: and *Laban* was desirous to haue

them; they were his gods, therefore of great esteeme. Search my tents (saith *Iacob*) there is your power: I would give no way to keepe them upon any condition, if I knew of them; *For Iacob knew not that Rachell had stolen them:* Gen. 31. 32. So then *Rachell* was too hard for them both. This resemblance lyeth thus. Truth brings power with it to search the heart, yea to sweepe it and cleanse it too. And yet this crafty subtle *Rachell* keepes some of the filth behind the doore in a corner. And this to humble many who, if he knowes nothing by himselfe, yet is he not thereby justified: He hath to doe with him who is greater then the heart, whose eyes are as Christall. *Selfe-purity* is a fancie, it will deceive a man like a *brasken tooth*, or a *legg out of ioynt*: *Behold, if we say wee know it not, doth not he that ponderethe the heart consider it &c?* Prov. 24. 12. *Who can understand his errors? cleanse thou me from secret sinnes, keepe backe thy servant, &c.* Psal. 19. Now marke how *Hezechiah* prayed: *The good Lord pardon every one, that prepareth his heart to seeke God, though hee bee not cleansed according to the purification of the sanctuarie.* That man who is as desirous to cleanse his heart from Idolls, as *Iacob* was to cleanse his tents: and can say with *Hezechiah*: Re-

member how I have walked before thee in truth and with a perfect heart: 2 King. 20. that man may find comfort from Gods answering *Hezechiahs* prayer; *And the Lord hearkned to Hezechiah and healed the people:* 2 Chro. 30. 18. 19. I should now shew this power, which trueth brings in a second resemblance; but I cannot leave this scripture, there being something else in it considerable, and pat for our purpose.

Rachell had stollen hir Fathers gods; no question but shee would keepe them: and what meanes useth shee for that? shee hides them under the furniture, then sitts downe close upon them. This was a principall means first to wipe hir Fathers nose of them, and then to keepe them above ground; for till she rose, *Iacob* could not burie them under the Oake: we may fitly call this hir wilfulnesse. But wilfulnesse, though it bee a kind of a reason, such as it is, yet it hath nothing to defend it selfe, we call it a madnesse rather; how then did shee defend hir wilfull sitting so close in hir Fathers presence, and upon such pretious things? For that shee pleades custome. So now this Scripture hath afforded us two principall helps, by which you maintaine Images at this day; they are the very pillars, which keepe them from fal-

ling

ling to the ground. Yee reſolve to keepe them, therefore you ſit downe cloſſe upon them. This is a ſtrong Argument: this will is a tough & knottie thing. And yet that this wilfulneſſe may not bee counted madneſſe; ye plead cuſtome from ancient dayes: let ancient dayes ſpeake. It is ordinary with you to ſay, you hope, your great Grandfather is in heaven, yet he bowed before an Image. It is hard to prove that, becauſe there were ſeven thouſand, *who bowed not the knee before the Image of Baall.* But ſee here, though they cannot uſe a more Herculean Argument, then wilfulneſſe; yet if ye will aske for the old way, and enquire of auncient dayes, (which I am ſure would faile you) here is a Scripture would ſtand you in ſtead, for it drawes the Pedegree of Images, from more ancient dayes, then were my Fathers: And we do grant your Church had a being long before *Luther*; and that your ſtrange gods are as ancient as the oake beyond *Sechem*: yet that you may not thence conclude their lawfulneſſe, they lay buried there; and certainly, there is no true *Iacob*, but thinks them fitteſt under ground: But if there be any one, who will ſay to the dead ſtocke, ſtand up, he muſt uphold them by wilfulnes, or by pleading cuſtome, or both. Here I have beene

our

out of my way, yet not from my purpose, I come to another resemblance, whereby that power which trueth brings with it, will appeare also.

It is such a power, which *Iosuah* had to carry all before him; yet the men of *Gibeon* were too wilie for him: yet the *Iebusite* dwelt in the Land: The one made their peace by working wilily: The other stood to it, having first had the Cittie in a kind of ancient possession, which is 12. points in the law: and so rooted, and earthed himselfe in the Land, as you see Ivie doth into a wall. I remember one compare the *body of sinne* unto Ivie in a wall: the Ivie doth so claspe the wall, as that it can not be taken forth, till the wall be pluck't downe; nor can that sinne bee purged, till the building bee dissolved: The *Iebusite* held out till *Davids* time. But marke the resemblance goes further: The first were hewers of wood, and drawers of water, to all the Congregation. *Anger, hatred, feare, &c. All things worke for the good of them that fear him*, & they who are others masters, are *Israels* servants. The other were as *goades in Israels sides*, and as thornes in his eyes: so is the crucified body of sinne unto the true *Israell*; when else a true *Israelite, who shall deliver me from the body of this death?*

SONNE.

Yea but if trueth bring but such a power with it, how is it there is such fowle practise?

MOTHER.

The reason is plaine, all men have not trueth; nay few have it. Truth is a Iewell; it must be bought, it may not bee sould. It must be bought at any rate; rather part with all then misse of it; It must bee sould at no rate; the world and the glorie of it cannot ballance it. So then it being hardly bought, and hardly kept; no marvaile that all men haue not trueth.

SONNE.

Yet I cannot see, how trueth and such fowle practise may stand together any more, then light by darknesse, God with Beliall.

MOTHER.

They doe not agree together, yet may they stand together; yet may they be together: how? As the *Israelite and Iebusite* in one Land; as the wheat and the tares stand in one field.

Now Child, that thou maist make some use of this observation. Thou hast beene looking on our practise, call it our carcasse if thou wilt, because it hath no life in it; yet as dead as it is, it might yeeld some honey, if thou were wise. I read of one, whose name

is as a ſweet ointment; that he never looke on ſuch an object, but he would ſay; Lord be mercifull unto me. He knew the envious man had done that thing; and who knowes his depths? he knew a cunning *Iohab* had an hand in it too, even that which is deceitfull above all things; & who knowes his ſlights? to this man this carcaſſe yeelded honey. But if thou canſt not make this uſe of it, as every one cannot; yet beware thou ſtand'ſt no longer ſtill looking on it, as they on *Amaſa's* body. That may tell thee the danger: I want ſtrength to take it out of the way; nor can I finde a cloth wide enough to cover it. I counſell thee to haſten forward: Thy owne corruption hath got much advantage, and more ground it getts continually; never more then when thou ſtandeſt looking at others: It hath got a ſtrong hold, nor is thy heart faithfull within thee, to caſt this rebell out. Oh ſtand not ſtill, but purſue this enemy even to death; looking up to him, him only, whoſe ſtrength is perfected in weakneſſe. Here is a difficult worke, and the hardneſſe of it lyeth in this; the getting the conſent of ones will, which is a ſtubborne thing. And that cannot bee ſaid to bee willing and pliable in deed, till it is as content to faſten upon the meanes,

meanes, as it is to enjoy the end. *The soule of the sluggard desireth, and hath nought.* Prov. 13.4. *Hieromes* translation of that verse seemed very strange to me, but (I hope) it proved usefull: I take it rather as a comment, then a translation. He reads the words thus, *vult et non vult piger*; The sluggard wills & he wills not. It implies a kind of contradiction in the will, and that is strange; yet but seemingly, and there is the use. For that man who desires and wills, how covetous soever he be, and yet is not diligent, but turneth on his bed, like the doore on his hinges, he getts not forward; where he was, there he is; that man in deed and in truth wills not. Why? he is not diligent: therefore he not mistaken, he doth not will the end; for the desiring of the end in deed and in truth, implies the meanes in sincerities. This saying, *if there be a willing mind*, rocks many asleepe, and keepes them as fast on their bed, as the doore on its hinges. But diligence must try whether there bee a willing mind or no: if no diligence, no willingnesse: thou canst not thinke of a thing more considerable. Thou seest now what use I would have thee make of our practise; I would have thee mend thine owne practise, by looking on ours. So thou hast my counsell; now thou

must

must hearken to my correction: these doe well together, let parents marke that.

Thy report in thy letter is like the report brought to *David* upon the murther of *Ammon*: (A thing is increased by report, as a snow ball by tumbling.) *All the Kings sonnes are slaine.* That was not so; onely *Ammon* was slaine, whose lust and drunkennes gave the cause, *Absolon* the hand. *What use of all your ministry or lately doe allow of fasting, &c?* Thou hast an envious eye, that canst looke on nothing, but what the envious man hath done: we have living bodies, as I shall shew thee anon.

Againe, thou hast in thy letter pronounced us uncleane: my Child should have used much warinesse therein, the law of the Leper tells thee so much: the morrall whereof stands as a strong bar against rash censure. Thou wilt say, thou hast pronounced us uncleane from the Priests mouth. I might question the Priests order, yet I take not that advantage: tell the Priest, that every white scab, or white spot, is not the plague of the leprosie, though it be like it: when the garments are washed, the man may bee cleane, and the Priest shall bee judged for his rash judgement. Aske him then, whether he hath considered of this sore, according to the pro-

portion

portion of time, seven dayes, yet seven dayes more &c. All the places that ever I met with, or ever shall, which may bee a few amongst many, being put together, will not so stop the way against rash judgement, as will this one; therefore admire the Scripture. The Priest tells thee, he hath considered accordingly, and that he *findes the sore deepe in the flesh, hairy in his head, the seat of life: therefore hath he pronounced him utterly unclean.*

Now I could helpe thee to make this reply to your Priest; First we question whether the person were so neere him, as that he could discerne his uncleanneſſe so plainely: then, if it be granted, he was; we conclude, that the person received his uncleanneſſe from the Priest: For it is a position amongst us, that the priests breath is as infectious as the plague, and that Idolatry is a spreading leproſie. But here would be much to doe to bring the Priest to confeſſe the plague of his owne heart, though it be a meane point in confeſſion: therefore I leave that, and I take the advantage only, which the law concerning the Leper gives me, which is this: your Priest hath pronounced him uncleane, and yet hath not put him apart: This was against the law then, and the morrall of it now, which is of force. He is uncleane saith

the law, hee ſhall dwell alone, without the Campe ſhall his habitation be. Levit. 13. 46. Then not in the Campe: then he only uncleane; not the whole Campe for his ſake. *What now* (ſaith my Child, ſpeaking from the Prieſts mouth) *doth allow of faſting &c?* Alas to thy owne prejudice thou haſt put the whole and the ſicke together. We ſay not, but that there is a leproſie amongſt us; we cannot thinke but there are uncleane perſons in a whole land: yet we ſay it infecteth no farther then it ſpreadeth, and it ſpreadeth not over all. Pitch is a defiling thing: who will denie that? but they are children that will be pidling in it. What was that to thee? what is that to me, if we touch it not? Coales will burne, he was burn'd that denied it: they will not burne thee, unleſſe thou takeſt them in thy boſome; nor me, unleſſe I walke upon them. That which neither comes into the mouth, nor goes forth of the mouth, cannot defile a man. We grant that we have ſome wicked perſons amongſt us; call them ſonnes of *Belial* if thou wilt, for they doe not yeeld ſubjection to *David*. Would my Child for their ſakes *ſwallow up the inheritance of the Lord?* oh farre be it, far of thy heart, as it is from the power of thy hands, to deſtroy a peaceable and faithfull

mother in *Israell*; who if shee doth not cast their heads over the wall, doth not therfore strengthen their hands, nothing lesse; shee can but go to them who have not the sword for naught, and wish that they were cut off that trouble her: and this shee doth with griefe too: for as she is a wise woman, and will doe nothing rashly; so shee is a mother too, and doeth what she doeth tenderly: she is not injoyned the temporall sword, but that which likes her better, even faire and gentle perswasions, whereby to perswade obedience to *David*; and thus she pearceth the hearts of men, by a two edged sword in her mouth. Consider this, good Child, for it is the inseperable marke of a mother, as you shall heare anon in due place.

Now hearken to what this wise woman saith, (for as hir actions, whereof anon, so hir words will bewray hir to be a mother:) Concerning this evill practise specially of hir ministers, and all such as come neere the Lord in the strong bond or profession. *The watchman of Ephraim was with my God*, Hos. 9. 8. & is he a snare? *From the Prophets of Ierusalem is prophanenesse gone forth into all the land*, Ier. 23. *Israell hath played the harlot, and hath the bill of divorcement*: and now doeth *Iudah* sinne? Comfort me, comfort me, for

my ſtrength faileth; mine eye breaketh my heart, it powreth forth rivers of teares. Why woman? onely *Nadab & Abihu* have corrupted their wayes. Two are too many: they are ſhepheards, and are they Idol ſhepheards? woe to them; *the ſword ſhall be upon their Arme, and their right Eye* Zacha. 11. 17. Now that *Iſraell* hath hir bill of divorce, will *Iudah* ſinne? This will bee *bitterneſſe, much bitterneſſe*; for heare what the Lord hath ſaid, *I will bee ſanctified in them that come nigh me, and before all the people, I will be glorified*, Levit. 10. 3. Why then if there be not a prevention in time, *theſe Prophets ſhall bee fed with wormewood, and be made to drinke the water of gall: A whirlewind of the Lord ſhall goe forth in fury, & ſhall fall grievouſly on the head of the wicked:* Ier. 23. Hearken Child, this wiſe woman is ſpeaking ſtill. She confeſſeth that the *Prieſts mouth* ſhould *preſerve knowledge, and his lipps teach many*. The ſnuffers were of gold, of beaten gold: they that are appointed to give light unto others, ſhould be burning and ſhining lights: Holineſſe becomes the Lords houſe, and his Prieſts ſhould for ever be clothed with righteouſneſſe; then would the Saints ſhout for joy, for they doe wiſh that all the congregation were holy; Prieſt and people, every one of them.

them, Yet was it rebellion in *Korah* and his company to thinke them all so; and surely a great fault in thee, to be as farre wide in the contrary. What one of your ministers, or professors? saist thou, &c. Oh number not the godly with the wicked, it will not profit, *wisdome will be justified of her children, whose spot is not like your spot*, Deut. 32. I am taking up *Balaams* words: *how wilt thou condemne, where the Lord hath not condemned? how wilt thou accuse, where the Lord hath not accused?* Nu. 23. *We have a people* (my Sonne) *whom thou maiest see from the toppes of the Rockes, from the Hilles thou mayest behold them: Lo, this people shall dwell by themselves, and shall not be counted among the Nations*: Num. 23. 13. It is as dangerous to call good evill, as evill good. Wee have a holy ministry amongst us, we have a holy people, though their number bee the fewest, but like to little flockes of kidds. It must needes bee so, how can it bee otherwise? why didst thou not see them euen now, a people upon the rockes, and upon the hills? there must be sweat to get thither, and how loath are we to take paines? this deepe digging is a wearisome worke, it is a sowing in teares. Good Child marke: An outward forme without the power, stayeth this man by the way, a lie another: one man

ſetts up Idolls in his heart, and reſtes upon them: Another putts a ſtumbling blocke before his eyes, and will not over: A Lion is in the way ſaith another, and hee lies ſtill, and turneth like a doore upon the hindges: An armie of the *Philiſtines* will oppoſe me, I cannot through; the children of *Anak* are there, I ſhall never get the land: thus eaſe ſlaieth the foole, & vaine thoughts deceive, as if victory could be got by ſleeping, or a crowne with eaſe. But there is a *Caleb* and a *Ioſua* too, who walke wholly with the Lord, and through they ger, notwithſtanding all oppoſition. Thus there is a remnant, here is a few, and not ſo few but *Elias* may diſcern them, for he is not alone. But pray thou for the life and proſperity of theſe few, even for thy Mother and her childrens ſake; for by them it is, that thy fathers houſe, and thouſands more enjoy their ſafety, ſitting under their vines and figgtrees; for theſe are the *Moſeſes* that ſtand in the gap, to turne away the wrath of the Lord, leſt it ſhould begin and make an end in one day. Theſe are they who intercede for the people, when the plague is begun, ſtanding betweene the living and the dead. Theſe are they who are as oft upon their knees, as the people in their ſinne. Theſe are the *Michaa's*, that will not

daube

daube with untempered morter, and so build a mudd wall; but deale plainly to turn away ruine from the King & people, if they might be heard; though they were smitten on their cheekes, and fed with the bread of affliction: But the soules of the Saints are in Gods hands, when others goe on and are punished; & others from chamber to chamber when the scourge commeth, yet shall not be hidd. These are the *Amoses*, who thus in many corners lift up their hands and say; *Oh Lord God, cease I beseech thee, by whom shall Iacob arise, for he is small Amos 7. This is the day of his troubles, he lyeth now bleeding on the ground, almost fainting, strength faileth. The Syrians before, and the Philistimes behind, would devoure him with open mouth; But thy thoughts ô Lord are too high for them: A brutish man knoweth not, nor can fooles understand this: The wicked is exalted, and the righteous man is laid low: Psal. 92. It is because the workers of iniquitie shall be destroyed for ever; but the horne of the righteous shall be exalted. We know Iacob must be brought to the grave, that he may know whose hand must bring him backe againe: hee must receive the sentence of death within himselfe, that he may not trust in himselfe, but in God that raiseth the dead. Then Iacob is but in a trance, his life is whole within him. According*

to thy will we helpe him with our prayers, and remember thee of thy promise; who hast said, that the house of Iacob shall be a fire, and the house of Ioseph a flame, and the house of Esau for stubble. Obad. 18. He that beleeveth maketh not hast, he limiteth not the holy one of Israell. The vision is for an appointed time, and we wait: The rod of Assur shall not still be upon the backe of the righteous; it is in the Lords hand: and when wee shall returne to him that smiteth, we know the rod must to the fire: for upon mount Sion there shall be deliverance, and there shall be holinesse; and the house of Iacob shall possesse their possessions. In the meane time, we know Iacob shall be hid in a secret place, till these calamities be past; his head shall be covered, till the two tailes of this smoking firebrand be blowne over: For the Lord hath said it, who is making up his Iewells, when his fire is in Sion, and his furnace in Ierusalem.

Thus my Sonne, wee have of our ministers, that weepe betweene the porch and the Altar, and say, Spare thy people, O Lord, and give not thy heritage to reproch. Call them the great Kings Embassadours; they know whose message they have, and they deliver it faithfully. Then call them repairers of the breach; they stand in the gap. Shepheards; they strengthen the diseased, Ezec. 34. Watchmen; they blow, though the Adders eares be charmed. Thus they seeke

not ours, but us, who will moſt gladly beſtow, & will be beſtowed for our ſoules, though the more they love, the leſſe they are beloved: yet is the word as fire within them, and knowing the terrors of the Lord, they will perſwade men.

We have of our people too, that hold the *myſtery of faith in a pure conſcience.* 1 Tim. 3. 9. So adorning that holy name by which they are called. It is hard to ſpeake of them a part, they are ſo like; being indeed but as a one lump leavened with the ſame leaven: but as fellow branches, borne up by the ſame roote: onely theſe laſt are as the lower bough's; the other as the upmoſt, whoſe places ſet them as a *Citty on an hill*, that cannot be hid. Call them *Puritans* if thou wilt, becauſe *they were uncleane* in their *owne eyes, they ſought for a righteouſnes of faith*, whereby they *are cleanſed from their filthineſſe.* Call them Seperatiſts if thou wilt, *they cannot runne into the ſame exceſſe of riott.* Call them ſtout and ſtiffe fellowes, for you can no more make them bow before an Image, then you can make an *Elephant* bend, which they ſay, the waight of a Caſtle with armed men in it will not doe. Call them if thou wilt, as thy Leader Doctor *Carrier* hath done; *Schiſmaticall ſellows, Sonnes of Zervia, too hard for David.* Cry out againſt them *Athaliah*

thaliah-like; Treason, Treason; so dealing with them, as a man with his dogg, whom he would have knock't on the head, he calls out, he is mad: they will by well-doing, put to silence the malice of wicked men. How? they will pray for their King, blesse God for their King; perswade obedience to their King; accounting him the *breath of their nostrills. Heis* the *Lords Annointed, let his soule bee bound up in the bundle of life; but let his enemies be slung out, as out of the middle of a sling.* Now my Sonne will use his tongue a little better, knowing whose tongue would learne no manners before it was scorched, and then it called *Abraham Father.* We will then find out other names for them, that thou mayest be instructed by them: we will call them freely beloved; *for they are justified by faith freely by his grace Rom.* 3. 24. Wee will call them *living men; as they are planted into the likenesse of Christs death, so are they into the likenesse of his resurrection.* Call them *new Creatures: old things are passed away, all things are new.* Call them *Gods workmanship; thou hast made us, not we our selves, thou hast wrought all our works for us,* Call them *holy*; for *they have not defiled thier garments:* and it shalbe their *glory, and Crowne of rejoycing.* Call them *trees planted by the rivers of waters, which cannot*

care

care for the yeares of drought, nor feele when the heat commeth, neither cease from yeelding fruit. They are of the Lords plantation ever fat and well liking, as the dew from the Lord, & the shewers upon the grasse, tarrieth not for man, nor waiteth for the sonnes of men. Me thinkes I am againe in *Balaams* rapture; *how goodly are thy tents O Iacob! and thy habitations O Israel! as the valleyes are they stretched forth, as Gardens by the river side; as the Aloe trees that the Lord hath planted; as the Cedars beside the waters.* We have spoken of them apart, and now they are together againe, they cannot be parted, belonging both to one head, and having fellowship one with another. Wee will now call them *mount Sion, for they stand fast for evermore: on them is deliverance, and in them is holinesse.* We call them as the *Churches* primitive fruit was called: *A Man Child*; for their *faith, charity, patience, labour, godly valour.* These are they who *count all things but losse, that they may winne Christ; whom yet they knew not after the flesh*: much lesse the crosse, much lesse the nailes of it, or any other reliqüe. *The Spirit quickneth; the flesh profiteth nothing.* These are they who *goe alwayes bound in the Spirit, not knowing what things will befall them; but they passe not, neither is their life deare unto them: For they are ready*

not

not to bee bound onely, but also to suffer for the name of the Lord Iesus. And yet (observe my Child) before they will goe into the face of persecution, they will have as sure a warrant as *Iacob* had to meete his brother *Esau*: *Lord which saidst unto me returne, & I will deale well with thee* Gen. 32.9. And having this, nothing can be too deare for him, who hath done so much for them; neither goods, nor liberty, nor life: now into the face of this *Esau* they goe; and behold! to the admiration of the beholders, his sterne face is changed: the face of persecution is unto them now no other then the face of God; and behold! in stead of blowes kisses. This is as the *healing of the waters*; and indeed, the waters of affliction are healed to the children of God, and shall never prove deadly unto them: it is like *Samsons riddle*, and none but the children of God can unfold it: only they with *Samson* can find *swarmes of bees, & honey in the carcasse of a Lion.*

SONNE.

It seemes your men must be dealt with, as the Iewes dealt with Simon of Cyrene, *who was* Angariatus; so they must be compelled to beare the Crosse. *The Lord loveth a chearfull giver, I adde too, and a chearfull sufferer; this* freewill offering *is an acceptable thing. Our men reading Christs passion, see warrant enough*

to diſeſteeme life, libertie, goods, and all. They will liue in auſtere penuance for euer: Chriſt's life was a paſſion. They will bee poore, and that willingly; Chriſt was ſo: They will liue pent up in a hole; Chriſt had not whereon to lay his head. And all this they will doe, before they bee Anguriati *conſtrained unto it. Meritorious thinges ſure! Thus you haue, (as I may ſay) the whole bundle of the* ſower hearbs, *wherewith we eate our Paſſeouer; the very ingredients, which make up our auſtere penance, the ſoules medicine.*

MOTHER.

I might ſay of this medicine, as they of the *portage: Death is in the pott, wee cannot eate of it.* But I leaue the figure, and ſpeake plainely; wee haue no ſuch cuſtome, nor the Churches of God. It is a truth; A man ought to be a martyr in affection. Hee muſt deny himſelfe, and take up his croſſe daily: And yet he muſt take his life, goods, and libertie from Gods hand, as Talents intruſted to him, to uſe, to improue. Nor muſt hee part with them, till they ſtand in competition with the puritie of the Goſpell; and now that they doe, he hath his warrant what to doe, and his wo too, if he doth it not: and to the Saints, the choyce is eaſie, neither are their liues deare unto them; it is neceſſary ſay they (the trueth of *Chriſt* conſtrayning them)

them) *that wee goe*, not *that we should liue*. Wee shall loose our goods. No matter, wee *will take it ioyefully, knowing we haue in heauen an enduring substance.* Heb. 10. 34. we shall loose our libertie. No matter, the word *of God is not bound, Christ hath set us free, we are free indeed.*

Life is sweete, the other life is sweeter. But Death is bitter, the second death is more bitter. Come prison, come death: all is aduantage. The choyce is made; but still they haue their warrant. *Esau* hath a sterne looke, the true Israel will goe to meet him warrantably, & preparedly, they looke to haue kisses from him. The Crosse is a heavie thing: the Head fainted under it, much more the members therefore they will forecast the Crosse at all times; they will cast it in their way at no time: It shall meete the Saints as it did *Simon of Cyren*, and as the *Lyon* mett *Sampson in their way.* They will not thrust themselves into danger, as they will not cowardly auoid it. They will pray to be delivered from the mouth of the Lion; but if the Beast will bend them or breake them: their breaking hath and shall be like the breaking of a box of pretious oyntment, it shall fill the whole house with a sweet perfume. And the Beast shall bee forced in spite of mallice to yeeld

them

them honey, which proves so sweete, that they shall take *pleasure in infirmitie, in reproches, in necessities, in persecutions, in distresses, for Christ his sake, whose power is so upon them, that when they are weake, then are they strong.* How sweet shall the waters bee, when the Lord hath healed them? What pleasant fruit shall grow from a bitter root, when the Lord hath watered it, or hath changed his nature? *Tribulation shall worke patience; patience experience; experience hope; and hope maketh not ashamed:* see what kisses are here.

SONNE.

You have said something to our sufferings in generall; what say you to the particulars; first to our austere penance: wee are content to whip our selves, because Christ was whipped by the Iewes; and we thinke we have ground for it, if not a direct precept: yea what clearing of your selues: *there is ground for our auricular confession: yea* what indignation, yea what revenge, 2 *Cor.* 7. *there is ground for our penance. There cannot be a greater token of* sorrow to repentance, *then to take revenge of our body for the sinne of our soules. Againe, we have patterne for it too; The* Publican *smote upon his breast; Luke* 18.

MOTHER.

Trueth is an excellent thing, if we have

it

it not, yet we would haue some thing like it. Your letter doth not mention *Auricular confession*, therefore I will but touch upon it, because it goes before Penance. If you will take the Apostles clearing for Confession, let *Esra* & *Nehemiah*, and *Daniell* expound it, in their three excellent chapters the 9 of their books, where you haue the forme of clearing your Confession, where you must marke by the way, that it was accompanied, with astonishment, with trembling. For that *indignation*, and *revenge*, the Apostle speaks off, it cannot be meant of whipping your selues. For what is a little smart of the body, a very flea biting, to make satisfaction for sinne? when as the *sinne of the body*, cannot *satisfie for the sinne of the soule*. For the *Publicane smiting his breast*, It is a wonder to me, you dare come so neere that Scripture, because the *Pharesie* is hard by, and meetes you at every turne staring you in the face. It is true the *Publican* smot his breast, hee looke upon the ground too. *Christ* doth not deliver a generall rule; but tels me and thee, the inseparable marke of a true penitent; *shame* or *loathing*. He looke on the ground, acknowledging, that *mercy* kept him *from being beneath for his iniquity*: he smott his breast so pleading with his heart the mother

of ſinne. Take it to heeter, and let indignation and revenge be put to it too; the Prophet *Ezech.* comprehends all, and expounds it fully. *They ſhall loath themſelves for the evills which they have committed. Cap. 6. ver. 9. They ſhall be on the mountaines like Doves of the valleys, all of them mourning every one for his iniquity: ſo cap. 7. ver. 16. They ſhall remember their wayes and be aſhamed. ſo cap. 16. ver. 61. And ye ſhall loath your ſelves in your owne ſight: ſo cap 20. ver. 43.* Whether this were not a ſmart within the skinne, let the indifferent Reader judge.

So then I conclude againſt you, *wee have no ſuch cuſtome, nor the Churches of God.* We have no precept for it, rather againſt it: *rent your hearts, and not your garments.* This ſhadow hath devoured the ſubſtance: we have no patterne; for *Baalls* Prieſts muſt not be our examples: we follow *Paul*, for he followed Chriſt. *Paul* received from the Iewes forty ſtripes ſave one; we read not, that he gave himſelfe one: Your heretickes (you will have it ſo) were whipt by *Boner*, as long as his breath would hold; wee find not that they gave themſelves one ſtripe. A man may bee too unmannerly bold with his bodie: Certainly the Saints have a reverent eſteeme of it. It is the Cabinet of a rich Iewell: not

is that all; it is the *temple of the Holy Ghost.* A temple made with hands wee know is of much esteeme: *The temple of the Holy Ghost* much more. I find it used by the Apostle, as a maine Argument against uncleanneſſe: It may serve also as a buckler, to keepe off the blowes. Are the bodies of the Saints the temples of the holy Ghost? they dare not whip them, nor scorch them, nor pine them; *these are not the markes of the Lord Iesus: who required them at their hands?* They know that *the sufferings of Christ must abound in them, if they look to have the consolations abound through Christ: They know that they must beare about in their bodies, the dying of the Lord Iesus, that the life of Iesus may bee made manifest in their bodies; knowing well that there is a false penance, and a counterfeite Martyrdome:* my sweete Child, they never were, nor never will bee their owne tormentors. If their bodies must be whipt, they shall be delivered up to bee whipt, and a *Bonner* shall doe it; but they will goe away reioycing. If their bodyes must be scorcht, a *Terrill* shall doe it (unlesse our *English Mutius* will in an holy indignation and revenge, burne that hand which had subscribed, to that which would haue destroyed the whole body & soule too. But *Rose Allen* hath an other fire within, e-

ven zeale to the truth, and this burnes ſo within her, that outwardly ſhe feeles but little payne. If they muſt be pincht with hunger, a ſtony-harted keeper ſhall do it, whoſe charge is as hard as hee; but they haue a meate, which the keeper knowes not off. they liue *not by bread alone*, yet if the keeper be ſo kind as to giue it them, they will take it, for they will not hate their owne fleſh, but in due time and place nouriſh it & cheriſh it as the *husband* the *wife*, and the *Lord his Church*: theſe know not (my child) what to make of that forever Auſtere living in pennance for ſinne. But they are very well acquainted with a ſorrow for ſinne, and affliction of ſoule, which is an inward thing, comming from an inward principle, and this is ſuch that it doth make them with *David*, *to forget to eate their bread*, or if they doe remember it, to *mingle it with weeping*. Then they be ſuch as faſt too and faſt often, not reſting upon it, as an eſſentiall part of Gods worſhip, but as a notable help and preparation thereunto, fitting them for that wherein they are aboundant, prayer, ioyning that with it, knowing that ſome ſinnes will not be caſt out without it. And thus they doe for a time, not defrauding themſelues ſuperſtitiouſly in imitation of *Chriſt*, or of *Moſes*

before, then they ſhould go againſt the precept; and be found to neglect their bodyes, which muſt be cared for, y they may be ſerviceable. They do, they muſt ſomtims *ſett aſide their water, & uſe a little wine for their ſtomacks ſake, and their often infirmities.* 1. *Tim.* 5. 23. Somtims a bitt of fleſh on the friday, and an egg on the ſaturday, *to the pure, dayes and meates are pure;* But ſtill reſpecting the main, that they be ſeruiceable to God, and his Church, whereunto they haue euer ſo wakefull an eye, knowing well their ſeaſon when to keepe vnder their bodies, and to bring them into ſubjection, leaſt at any time or by any meanes, they ſhould be reproued. This they doe frequently, but by no means reſting on the outward act. That is but the carkaſſe, but ioyning many excellent works with it; *breaking of their ſins by repentance,* that is a principall thing, *for now their Worke is accepted.* Dealing their bread to the hungry that is an other: *feruent* prayer that was in the firſt place and now it comes againe to be conſidered a part, that thou maiſt know, that we haue them who pray too and pray much: but marke, upon all theſe, the doore is ſhut, knowing they haue a God that ſeeth in ſecret. Theſe are they, who are frequent and ferueut in prayer, carried upon the wings of faith,

faith, without the help of Saint or Angel; not by number but by weight, yet hauing the ſpirit but by meaſure, they doe not continue in prayer ſuperſtitiouſly. It is an eaſie matter to count Beades: but that prayer which foyles *Amaleeke*, is a laborious work; for behold two men holding up *Moſes* hands. *O Lord, whoſe property it is, ſo haue thy hands ſtretched out ſtill, ſtrengthen the weake hands, that Amaleck may not prevaile.* Thus they doe pray, and that fervently, watching thereunto: prayer is one of their weapons, and is unto them as *Goliahs* ſword to *David*, nothing like that. Like the worthieſt of *Davids* worthies; what difficulties doth it goe through? what waters of comfort doth it fetch? the time would faile mee; I leaue it to a ſilent admiration. That ſoule on which the ſpirit of prayer and ſupplication is powred, can tell, and onely that; it is poſſible for mee & thee to admire that whereof we have no experience; I doe ſo, and ſee I am againe in *Balaams* rapture. *Behold here they riſe up as a great Lion, and lift up themſelves as young Lions, they ſhall not lie downe till they eate of the prey, and drinke the blood of the ſlaine.* This is *Moſes* hand lift up, *Amaleck* falls before it. No that it doeth not ſome will ſay; *Amaleck* prevailes. He doth ſo, yet are the pray-

ers of the Saints ascended up, and they are before the throne, as the Lords *remembrancers*; *how long Lord, how long, when wilt thou hearken to the voice of our breathing?* And these are heard, though the Lord bee not now come to answere them in all the peoples sight: here is the patience of the Saints. In the meane time, their teares the other weapon shall bee bottled; for they have teares too: I say not all have, nor all at all times; it is certaine, there may be a weeping heart, when there is a drie eye; as there may bee and often is a wett eye, and a drie heart: all natures, all constitutions are not alike, yet teares they have, some of them *Ieremies rivers*; some teares to *fill a bottle*; some of them have teares to cover the place they pray in, teares to water the couch. *Maries* teares to wash with; teares to eate; teares to drink; teares to sow with; teares to water with: they have their joy too, but that as a cluster of grapes, in respect of the vintage; to refresh them travailing through this wildernesse: *light is sowen for the righteous, they know they shall reape in due time, therefore they faint not.*

Come now my sweet Child, set the penance of your *Augustine*, or your *Capucin*, or *Anchorite*; call them what you will; and compar

compare it with the penuance of the afore mentioned, and like *Dagon* before the arke, it falls before it. I know well you have much bodily exercise, you see many things, which have in deed a shew of wisedome, in voluntary religion, and humblenesse of mind, and in not sparing the body. But are not many things in great estimation among men, and yet in the eyes of God and his Saints vile & contemptible, yea beggarly rudiments; no more able to cast downe the strong holds of sinne, which are set up in the heart of man, then a child with his pot-gun can batter a tower.

Come we to your voluntary poverty; a thing your letter tells me, thou doest much gaze upon. This casting away all, and then casting your selves upon Gods providence: In want, and that willingly: oh it is a glorious thing!

SONNE.

Yes, our great Master saith so, Cardinall Bellarmine, *he hath Scripture for it too*, If thou wilt be perfect, goe sell giue to the poore. Math. 19. *A worke of Supererogation: It will set a man on the* right hand in the kingdome. All this haue I done. *Hast thou now overtopt perfection*, go sell, *and* giue, &c.

Againe, marke what Peter *saith in the per-*

son of all the rest, (therefore the Pope is Supreame head, Bellar: *makes it follow, mark that by the way*) we haue forsaken all, what shall we haue therefore? Peters *expectation was large upon that, so is ours. Now turne to the 2. & 4. of the Acts. there you shall find that as many as possessed* Lands, or houses sold them and layd the money at Peters feete, *Put all this together, and we haue first Counsell* (Bellarm: *calls it so*) *to maintaine voluntarie poverty. Secondly, we haue the practise of the converts to cast away all: and Thirdly, we haue it warranted from the Apostles, to begg when we haue done: who after they had forsaken all, lived* (*saith* Bellarmine) vitam mendicantium, *like our Monks, beggar-like.*

MOTHER.

Then you must mend your Coppie; It is voluntarie beggerie. Here good Reader thou seest my child hath urged *Bellarmine*: that booke he read and such like before the Scriptures, nay before he had layd the first principles, and so was poysoned. Hence *those tares*: let them teach thee, to look unto the Scriptures as thy Counsellors: throgh Gods blessings upon it, they will make thee wiser then was *Bellarmine*: In the meane time know, they are the Soveraigne Antidote against poyson. Now thou shalt heare a

woman

woeman contend with *Bellarmine*. A booke I never read, but a skilfull Fisherman hath fished out of that booke, something to my hand, which I shall set downe for my childs instruction and thee too, till thou findest a better help. It is true: *Bellarmine* saith, that This, *Goe, sell, give &c.* was not *Christs* precept, but his Counsell: and that not to the young man alone, but to all the faithfull.

We will not contend about words; call it precept or counsell, (I confesse their is difference) It was specially directed to one, and it teacheth all. I pray you give me leave to paraphrase upon *Christs* words though like a woeman.

Thou wouldest get heaven by doing, and thou thinkst thou art come to a *nothing more; what lacke I yet?* doest thou understand the *voyce of words? They that heard could not endure that which was commanded; and Moses said, I exceedingly feare and quake. Hebr.* 12. And yet wouldst thou get heaven by doing? something is behind that shall tell thee, thou art too forward, yea that nothing is yet don. Thou hast kept the Commandements: that shall be tried. What canst thou doe for thy *brother, whom thou hast seen? canst thou draw forth thy soule unto him?* I doe not mean thy outward parting with thy goods. Canst

thou

thou doe it according to the perfection of charity, which the Law requireth? Nay canst thou doe it according to that measure which the Gospell requires, if the cause of the Gospell calls for it? *Though thou bestowest all thy goods to feed the poore, and hast not Charity, it profiteth thee nothing.* 1 *Cor.* 13. Thy money is thy treasure man, thy heart is upon it. Thou must part with thy treasure, when thou maist keepe thy money. Thy affections must be taken off; thou must *bye as if thou boughtedst not*, thou must *enioy as if thou enioyedst not*. This makes thee sorrowfull now. Thou art then exceeding faulty in the second table toward thy *brother, whom thou hast seen*: Thou art infinitely short in the second table towards *God, whom thou hast not seen*. Thus you see, ỳ Lord tried this yong man in that, which was his treasure indeed, for his heart was on it: *he sorrowed, for he had great possessions*. The Lord feeles the pulse of a man, and can make him bleed in a right vaine.

Now if you will conclude hence, that no man can bee justified by the workes of the law, (which I take to be the genuine scope of the place) we consent, though *Bellarmin* doth not. That he who failes in the second table, must needs faile in the first; we grant

that

that too. We goe further; if you will prove hence, that a man must cast away his treasure: we grant that too, meaning that, what ever it be, being a creature, on which the Heart is rivited. But if you will conclude hence, that it is Christs counsell not to the young man alone, but to all the faithfull; *goe cast away that civill right, which thou hast to the talent given thee to use*; I will put thee to prove it out of *Bellarmine*; and when thou hast done, thou shalt begin againe, and prove it from the Scripture, else I will not beleeve it: so much to the Counsell. To the practise of the Apostles I have this to say: Christ had told them by occasion of this rich mans departing sorrowfull; *It was hard for a rich man to enter into heaven: Impossible*, without a great measure of grace. Let none be grieved he is of low degree, if hee hath a competencie: Adversitie hath slaine a thousand, prosperity ten thousand. This man though young was sorrowfull to heare of parting with his possessions; they lay too neare his heart. *Then answered Peter, we have forsaken all, what shall we have therefore?* What had they forsaken? A house, and old nets, and friends too. As small as you may account it, all was forsaken, for they left themselves nothing. And this all, might be great

matters;

matters; for a poore fisher man hath slept as quietly in his boat, and upon land in his thatcht house, as an Emperour in his pallace; perhaps more quietly, for great dores let in great cares. And this is a truth too: A man loves his house, or what you will, *not because it is a great one, but because it is his owne*; and therefore may he bee as loth to part with it, as a rich man with his of hewen stone. We will grant that the Apostles forsooke *All*; and that they had not done it, but that they knew, hee that called them, would recompence the losse, though *Peter* was too hasty. But if *Bellarmine* will conclude hence, that a man may warrantably cast away his possessions, and then confine himselfe to a Cloyster, I shall never beleeve him: because this man hath not a calling to it; the Apostles had: *Come follow me*. This man mu'eth himselfe up in a hole; the other were sent forth to publish the glad tidings of the Gospell, a great worke. Again, Christ called them; it was their best way to follow: there is no danger in following Christ, what ever the way bee; Christ is a sure guide: But they could not follow him like snailes with their house on their heads, or with the nests on their backes: The Scripture doeth not tell us, they left the propriety they had

in

in their houſe, or in their netts: if they did, they were called to it, and the matter was not much; thoſe netts were not to catch men: we have not done with this Scripture yet. My Child quotes *Bellarmine*, and that truly; who concludes, that the Apoſtles did live the life of beggars; therefore the Monks doe beg warrantably. I could ſay, it followes not; ſtill urging the *Call*, which makes a maine difference: the one were called, and muſt obey; the other were not called, yet they will be in wants and that willingly. But I will never grant that the Apoſtles begged, or lived a beggars life, it is much one; yet we will ſee, from what premiſes *Bellarmine* concludes it: which are theſe. *The Apoſtles had forſaken all*: The Apoſtles might *provide neither gold, nor ſilver*, Matth. 10. The Apoſtles did not worke with their hands; therefore they lived *vitam mendicantium*, in my Engliſh, *a beggars life*. I ſhall not medle with perſons; the Cardinall in his booke yet liveth, yet ſpeaketh; but very ignorantly, very unmannerly: therefore is he delivered into the hands of a woman, who by the help of the Scripture, will confute *Bellarmine*. He ſpeaks ignorantly; for thou art to know, that he who brings his ſervants into ſtraights, knoweth well how to deliver his

ſervant

ſervants out of the ſtraits: he ſpeaks unciuilly too, and upon that I will inſiſt a little.

Their ſhall be no begger in Iſrael after the fleſh: and ſhall there be *beggars in Iſrael after the ſpirit?* It is not probable. *David* had obſerved much in his youth, ſo had he in his age: yet *he never ſaw the Righteous forſaken nor his ſeed begging their bread.* Yea but *David* was a King you will ſay, the righteous might goe a begging for ought he knew, hee was in his Pallace: he little ſaw the diſtreſſes of his ſubiects: yes ſure, his eares were open to the cries of his good people. Indeed his countenance expelled the wicked as the Sunne the miſt, but *his delight was with the Saints, with them that excelled in vertue*; he tooke good notice of them, and I wil tell you how you may be ſure of it. *David* was a King, and *David followed the Ewes great with young too. David* run from Cave to cave like a poore hunted *Partridge. Saule* made him skip like a flea, more then this, *David did water his Couch with teares* too. This *non ignora mali*, I was thus afflicted my ſelfe; It draws forth a mans ſoule to an other; *miſeris ſuccurrere diſco*; it will make a man catch at a poore mans petition, and teach him not to ſend the Petitioner away *ſad. Thou ſhalt reſpect the ſtranger.* Why? *Thou*

waſt

wast a stranger in Ægypt. What then? *Thou knowest the heart of a stranger.* *Davids* affliction board his eare. He hard the sighs and groanes of his poore, he knew the heart of the afflicted. It is certaine, *Davids* experience was much more then a *Cardinalls*, and you have heard what *David* said. You are bound to beleeue him, before the whole *Conclaue* of the *Cardinalls*. Yet heare you the Cardinals Reasons. The Apostles work't not with their handes; therefore they begged; It followes not, I know some who worke not with their hands, yet think it foule scorne to be called beggers. Yea, but the Apostles might have *no money in their purses*, therefore they begged. It followes not, my purse hath often times ben empty, yet I thanke God, I never begged, I would much rather worke with my handes, and I will presume, so would the Apostles too, rather then they would have begged. The *fowles of the ayre* shall teach this great scholler; they worke not with their hands I am sure, *for they sowe not, neither doe they reape, yet your heavenly Father feedeth them.* I aske were not the Apostles *much better then they*? They did dispense the Sacred Oracles of God, can wee thinke that God would suffer them to begg their bread? The prettie *Lil-*

lies

lies shall teach him too; *they toyle not*, yet *Solomon* then; nay which is more, the *Pope* now, in all his glory; *is not arayed like on of them*. Then the Apostles begged not their cloathing, nor their bread, O yee of little wit.

Againe, would *Paules* hearers plucke out their eyes, to doe *Paul* good, that is, they would part with the deerest things? and can we thinke, that the Apostles hearers would not draw forth a morsell of bread, or a dish of drink, to refresh empty soules, unlesse they begged it? But it will be said, though I make the best of it I can, yet the Apostles liued upon the liberalitie of others, which is *vita mendicantium*, beggar-like: Pray you let us see how this followes: A man is liberall to me, I accept it, therefore doe I liue beggar-like? It is, as I have said, an uncivill conclusion. But let us examine, whether the Apostles did live upon others liberality. I find not the Scripture saith so: let me put in a housewiues similitude; I have spun a pound of flaxe, I expect sixe pence for my labour, I can scarce live on that; for you shall find that a poore bodies labour is the cheapest commoditie in the market: call you this liberalitie: I say my worke is worthy of my wages, if it were more. Gods Apostles (for they

they be sent) doe dispense unto us spirituall things: we let them partake of our temporalls: what a matter is this; not so much as the six pence for flaxe. Christs words cleare this; *provide neither gold &c.* So they may begg. No, *For the worke man is worthy of his meate*, Math. 10. 10. Then the Apostles will not feare, but he that paid the *Israelites* for their burdens, and righted him who served a *long siedge*, will see their wages paide, they shall not begg. Now if any will yet take his warrant hence, that he may part with his possessions, and then begg an Almes; I have no more to say to him from this text, *Iubeo miserum esse libenter*, which I English thus, let him be in want & in ignorance too willingly.

I come now to *Peters* converts, to whom *Christ* had made his words good, *I will make you fishers of men.* He caught as many men at a Sermon, as before he caught *Fishes*: *Christs* power was plaine in the on, and in the other. Three thowsand were pricked in their hearts at on sermon. *Men and brethren, what shall we doe?* Certainely they thought, that if the Lord did forgive them, hee did *forgive much; then they would love much.* By this meanes, here was a sparke of loue kindled. A sparke is true fire; it will giue a reflexion, it will soone kindle a flame.

This

This reflects upon the members; they shall *haue no want*. For if a man, *that hath this worlds goods, yet releeveth not his brother in want, how dwelleth the loue of God in that man?* It will never be answered.

Then *all sold their possessions, and parted to all as there was need*. It is an indefinit speech thinks *Calvine*, ordinarie in the Scripture, under the forme of an vniversall. It is like that all did not part with their houses and Lands: For of all the 3. thousand, only one is named (the other a counterfeit) as a memorable example of liberalitie, *Ioses having Land sold it*. So farr *Calvin*. *Ioses* might keep his house for ought I know, and what was in his house, a wiser body then my selfe cannot tell. But let it bee granted, *all sold their possessions*, yet they cannot make a rule of this, a Rule must be fitted to circumstances of persons, time and place: Here was an extraordinary liberalitie: here was an extraordinarie occasion. Following generations should speake of the one; so should they of the other. *A box of Ointment of Spikenard very pretious*, may be powred forth at some times; and yet there was no waste. A man may poure out a trifle, in comparison at another time, and yet there may be much waste. Circumstances must guide me, or else I walke as a foole. Againe,

Againe, grant *All parted with their possessions*; what poyson can bee sucked thence? therefore they lived in voluntary poverty. It followes not: For though all parted with their possessions, yet All parted not with All. The text cleares it: *They sold their possessions, and parted them as every one had need.* Certainly, they were so wise, so to help others, that they might not need themselves. Look we on the 34. verse of the 4 Chapter: *Neither was there any among them that lacked.* I conclude hence, that the liberality of the rich supplied the wants of the poore; they lacked not: And the wants of the poore did not exhaust, or sucke drie, the liberality of the rich: *there was no lacke. It is a madnes,* (could an heathen say) *to destroy thy liberality, by liberality.* Wee may bring the wise mans similitude hither, though it may be in a more proper place where it is: *Drinke the waters of thine owne Cisterne, let thy fountaines bee dispersed abroad, & riuers of waters in the streets: let them be onely thine owne, and not strangers with thee.* I pray you take the reddition in my owne meaning. Let the streames of thy liberality runne about the streets, like the gutters after a sodaine flood of raine; it is a hard time: Nay, rather like a hie tide, let them runne into houses too: there are ma-

ny dry ſoules, water them: but *keep the fountaine within thine owne doores*. Looke to that, let it be thine, thine onely.

Thus Reader (for I ſtill ſpeake to two, whereof one is my Child; ſo thou muſt be, elſe I can give thee no inſtruction) I have rubbed over thoſe knotts, which lay in my way, as ſtrongly as I could: And I profeſſe unto thee, that it was my chiefeſt worke to enquire into theſe Scriptures, from which corruption might guild over this voluntary povertie; and I find them to be thoſe Scriptures which I have named unto thee, and onely them, as farre as I could find; whereunto *Piſcator* upon *Mathew*, gave me much light; ſo did *Calvin*; the one is large in it, the other more briefe; both excellent helpes: Yet let my teares entreat this thing of thee, that thou wouldeſt read the text diligently, comparing ſcripture with ſcripture, and thou ſhalt find, that ſcripture anſwers it ſelfe, then it is ſoundly anſwered. It is a notable helpe, and it is made as common unto thee, as the booke of nature; neither can be out of thine eye, let thy eye carry them to thy heart; if through thy neglect, both doe not helpe to teach thee; to the aggravating thy puniſhment, both will helpe to condemne thee.

Now goe on with me, but conſider firſt whether

whether this voluntary poverty, notwithstanding *Bellarmines* art in guilding, be any thing else, then *splendidum pocculum*, a poyson guilded over, like Apples of *Sodome*, which seeme faire to the eye, but if you handle them, they moulder to nothing. Therefore I conclude against my Sonne, yet to informe him; that we have no such counsell, *no such custome, nor the Churches of God.* But because we live in an Iron age, wherein we have *Naballs* churlishly keeping, as if they said, *soules, ye may take your rest*, though the fire be round about, which should tell the buyer, he should not rejoyce, and the seller he should not mourne: Because I say, wee have such, yea & prodigalls too, who spend that in a day, which might serve them, and the poore with them a moneth together: we will cut a middle way betwixt these two, and thou shalt see, that they, who doe not take for doctrines the precepts of men, goe as it were by a threed, neither churlishly keeping all, till like a butlers bone they are broken, nor foolishly casting away all, that they may seeme some body. Call these *Israels*, or the Israel of God: *The Lord* (say they) *hath had mercie on us, and therefore wee have these and these things*; lands, houses, possessions, we may call them what we will, so

we call them not their *treasure*: that makes a main difference, for that is cast away; their affections are taken off, the *Moone is under their feet*: so then they can readily part with them, that so farre as they can helpe, there be no lacke; but yet wisely considering circumstances, *where, when, to whom, and what they give*: they are not *Solomons fooles*, they know the way to the Citty: *he that walkes uprightly, walkes safely*, saith *Iob*: they goe by their warrant, for they are stewards. And this they have not by any extraordinary way, but by ordinarie. Is it possible that he who is in trust with much, and hath the bowells of mercy too, should detaine it for want of his masters order. See here mournes the widdow, there cries the fatherlesse, this backe is naked, that belly pinched; looke yonder steward, there are many families in caves and rockes, the sword of the enemie drave them, they are not in want, and that willingly: *now they will draw forth their soules, they must be merciful, as their heavenly father is merciful: much is forgiven, they will love much.* Have they much? They see the *waters, they cast their bread*, they *give the portion to seven, and also to eight*. The rich woman mindeth him husband of that man of God, who *treadeth forth the Corne*, and perhaps his *mouth*

muzled;

muzled; he shall have his *table, his stoole, his conveniences.* Have they but little; the *two mites shall go; their extreame poverty shall abound unto a rich liberalitie.* Can a poore man be liberall? an heathen said, yes: the Scripture puts it out of question, he can, he is. The poore widow that thinks there is but one way, is fetching some water for the prophet, & she must bring a morsell of bread, as hard as it is; she shall not die, nor shall hir Child, though hir want be greater then that of the Apostles, nor shall she begg: he that brings into a strait, can bring backe againe. *If thou draw forth thy soule to the hungry, &c. then shall thy light shine in obscuritie, and thy darkenesse as the noone day,* Isaiah. 58. *Israell* knowes it; and as they haue an eye to the precept, so have they to the recompence of reward: They know, *there is that scattereth and yet increaseth, & there is that withholdeth more then is meet, but it tendeth to poverty: The liberall soule shall bee made fatt, and hee that watereth, shall be watered againe.* Proverbs. 11. These stewards doe not question their masters sufficiency; they will *distribute and give to the poore, they will be mercifull, and they will lend*; with such sacrifices God is well pleased: Then they know there must bee *salt*, they must measure their affaires by judgement, &

as becommeth the wisedome of the Saints. They know that charitie must have an eye within doores, all must not goe forth. They know full well, that he who biddeth them part with their coat, gives them leave to keepe one for themselves; he that chargeth them to helpe others, doth give them that wisedome as not to leave themselves helplesse: He that hath given them wherewithall to shew mercy to others, gives them that care as that they doe not come to crave mercy from others. Since their master hath intrusted them as stewards in his house, to give every one their portion, they will carefully doe it, knowing withall that the same master alloweth them meate, and drinke, and cloath, I meane a *Iacobs* competency.

Let the children stand aside a little, it may be your Hermit is not one of that number, and therefore he dares not keepe his goods: we will suppose him but as a servant in the house, waiting upon the children; yet when the children have done, he may sit downe if it please him, it is his good masters bargaine, and it shall be his shame; if when his Master allowes him it, he will refuse it, or sit downe naked. Marke Child, that thou maist not admire this voluntary beggery; I say the Lord his Master gave that Hermite (whom

now

now thou admirest, because he hath thrown away his goods) a right unto the creatures; at least as a servant in the house, and hee should have beene well advised, not onely how he used them and kept them; for there was not all the danger; but how he parted with them too, there lieth as much. *I have given you the beasts of the field, saith the Lord: Mount Seir I have given to the children of Esau for a possession; let his brother Iacobs posteritie take heed they meddle not with a foote of it; what they have, they must have for their money:* If *Esau* will part with it for nothing, or give away all in hope his mercifull brother will relieve him, he may; but let him looke to it. Seest thou then my Child, this Hermit, call him by what name thou wilt; hath he cast away his goods? Let him looke to it, they were his masters, who gave him them to use, and he must come to his account: Servant what hast thou gained? I have cast them away Sir: they were combersome; I cast them at my heeles, so drowning them that they might not drowne me. The Holy Father is the better, his fire burnes the clearer; so is the Holy Mother: the one will saint me; the other will helpe me with her prayers. Give a man this (as the Proverbe is) and throw him into the middest of the sea; he shall not

sinke,

sinke; unlesse his owne vvaight presse him downe. Hast thou not perceived by what hath beene said, that these are lying vvords, and that in these sacrifices there is no *salt*? But his goods are sacrificed: doth he novv thinke he hath denyed himselfe, because he hath denied himselfe these, & they are gon: Why Child, his sinnes may be as closse as ever they were, his goods were neither his right hand, nor his right eye I warrant thee: If so, they had not beene so easily parted with. Alas, a little money is easily turned over board, when the Philosopher keeps his treasure, that vvhich is nearer then his skirt or skin: so doth that Hermit too, it is a venture else, but I judge no mans heart: only I vvould have thee to knovv, and make use of it too; that there is great difference betwixt the emptying of a purse, and the emptying of the heart: The one will empty whether thou wilt or no; the other will not be emptied doe what thou canst. The one hath money in it, thou maist keepe it if thou wilt, at least if thou canst, it is not a straw matter: the other hath a treasure in it; thou must not keep it, thy soule lyeth upon it. Empty the one this day, as the case may be, thou canst not fill it to morrow; let a man empty the other as well as he may, it will

will fill of it selfe without hands. I conclude hence, that though the emptying of the purse to ones hands, may help to the emptying of the heart; yet therefore the worke is not done, perhaps in no forwardnesse: For the purse may be emptied, yet the heart may be full; but when the heart is emptied, the purse will not be kept full. We proceede, looke yet better upon this Hermit; I will tell thee what thou maist discover by thine eye, thou see'st the cell or hole he lies buried in. I tell thee, he may as well deny himselfe that, nay the earth he stands on, the ayre he breathes in, the light he sees with; surely he might, as well as that liberty hee might enjoy, yea and is bound to improve too, or those other necessaries, which like a proud servant he would not take, when his rich Master offered them. But thou my Child, *fly these things, and learne the wisdome of the Saints: they eat their bread with ioy, and drinke their drinke with a merry heart, for God accepteth their work.* How should they pinch, where the Lord hath not pinched? how should they scant themselves, where the Lord hath not scanted? Are then the creatures before thee and me? Through our Masters bounty, and rich liberality they are so; *we may eate of the fat, and we may drinke*

the

the sweet, and cloth our selves with the wool: so the use of them is ours (our Masters pleasure is so) are we but as servants, and shall not abide in the house for ever: the abuse of them whether *in not sanctifying them by the Word & prayer, or not sending portions unto them, for whom nothing is provided; or in not using our liberty, so as we give no occasion to the flesh,* or in what kind soever, is ours, and is set upon our score, and without repentance shall in the end make for our great convincement. I have done these and these things for thee, *wherefore hast thou despised the commandment of the Lord, to doe evill in his sight?* Here is a convincement indeed, let us looke to it; if Gods daily renewed mercies lead us not to repentance, causing us to renew our obedience, they wil in the day of our reckoning make us speechlesse; if they be not as loadstones to draw our iron hearts unto God; they will prove in the great day of the Lord, as a heavy weight to crush us in pieces. This deserves our care, let us looke to it, lest our meate and drinke make us uncleane, and our owne cloaths filthy. Thus my Child, I think thou knowest now how to judge of voluntary beggery: It is *Bellarmines* word, the Monks are proud of it. I have done with that, but not with the beggar. He must be

examined

examined upon two things; first for that he doth not; *A Beggars life is a lazie life:* then for what he doth; *hee committs himselfe to Gods providence.* But here is a strait; I am to examine a man I cannot speake with, therfore we cannot take satisfaction from on another: yet I will propose my questions; and till I am resolv'd in them, I shall thinke that the beggar lives as a thiefe, because he worketh not with his hands: and besides, when I looke upon a louse, it will put me in mind of a fat Friar; and the similitude, which wants no feet, lieth in this; the louse, a sluggish thing takes no paines, but lives on the swear of anothers body. First then I question not his order, whether an *Augustine, Capucin, Franciscan, or Dominican*; I question the place hee lieth in, whether a monasterie, or a cell; I think a grave rathere and he lieth buried in it alive: For *Seneca* saith, that he never passed by one *Vatia*, who lived Friar-like, but he would say, *Vatia hic situs est, Vatia* lieth buried here: That I may English *situs* so, *Ovid* warrants it; *Hic situs est Phaeton.*

SONNE.

I know he would never answer you at an vnlawfull weapon, taken forth of an vnlawfull Armorie, so might you kill him indeede: you prove

nothing.

nothing. What are Seneca or Ovid to us, worse then Apochripha.

MOTHER.

As much as your doctrines taught by the precept of man, are to us; you will foist them upon us, why may not we foist these upon you. It is well I know your mind; what ever I shall find from any of yours, tending to faith and godlinesse, and is not grounded upon that, which only is of divine authority; I will accompt of it as a light thing. In the meane time, I esteeme *Seneca* and *Ovid*, before the constitutions of Popes, Cardinalls, Monks or Friars; though in the one, the Deity is given to Iupiter as familiarly as Holinesse to the Pope: we expect no more from a Heathen, wee doe from Christians. Well now, the man will yet be found alive; yet we will question it further. Life is an active thing, specially in man, in whose litle world, nature hath put every member in office, which is faithfully executed for the good of the whole; to teach man, that he must be in some office too, & he must faithfully discharge it, for the good of himselfe, and others. Now if I find this man out of action, for ought I know, he may be found dead yet. I propose then unto him another question, so anciently asked, and resolved,

that

that it is almoſt out of uſe; ſome ſhame to anſwere to it, others ſcorne it, and others cannot; yet every man is bound to anſwere to it; and every honeſt man can, though perhaps he have not a fit word to expreſſe himſelfe: It is *Pharaohs* queſtion to *Iosephs* brethren. Sir what occupation are you off? I cannot imagine how he ſhould anſwere to this; for it is granted by *Bellarmine*, he is a beggar, and though I have heard in way of contempt of the trade of begging; yet certainly a beggar hath no more a trade, then a louſe hath, which is wholly imployed in feeding it ſelfe, and hurting others. I queſtion him further; Sir, doe you enjoy the bleſſing of God on them that feare him, which they conſider as a fruit of Gods love, and as a reward of their obedience to the commademenr of labour and travell to be undergone in this world by the Children of men, *to humble them thereby, being borne to labour, as the ſparkes fly upward*? What is that? *They ſhall eate the labour of their hands*, that is of their diligence. The more I aske, the more unreſolved. My Child indeed ſaith, his mind is imployed. If according to Gods ordinance for the good of himſelfe & others, we grant it a calling. But to this my Child ſaith no more, but that he *prayeth hard and*

long;

long; which is an exercise of the generall calling, but very assistant to the particular, the onely thing in question: nor am I any way satisfied with his long prayers; It is a suspicious thing; I have heard of widowes houses have been devoured under pretence of long prayers. And though I judge no man so farre; yet I am sure there were fatt Friars once; for they had the fat and creame of a land flowing with milke and honey. I know better how they lost it, then how they gott it. I could question him yet further, as an heathen questioned a poore man, who after the burning of his little cottage, collected a good summe of money: Did hee not fire his house on fire himselfe? Doth not this man find more ease, & partake of more fatnesse then before? This is the last doubt; because I know many have left thousands, choosing rather to be in want and that willingly. But the maine doubt remains: When he kept his goods, he should have lived in a calling, so should he after he parted with them. I cannot possibly find he doth. And so much for that he doth not. I come to the second thing; that which he doth: *his whole estate is cast away, and he commits himselfe to the providence of God*, saith thy letter. And doth he so; I question his warrant. It is a truth;

truth; the providence of God is a large and ſure inheritance to his choſen; It ſhewed *Abraham* a *Ramme*, where and when he little expected it. It provided *Samſons* drink, and *Eliiahs* meat, by ſuch a meanes, as they little looked for; A drie bone yeelded the one, a Raven brought the other. But mark, this is only when ordinary meanes faile. *God will be ſeene but onely in the Mount.* I muſt not, I dare not part with my ſheepe, in expectation to meet with one in the Buſh; nor with my bread, in hope that a Raven will bring me more: I muſt not let my plough ſtand ſtill, I meane my indeavour in what calling ſoever, becauſe God can ſpread a table in a wilderneſſe: I know he can, but I muſt not reaſon from his power to his will. The Lord did ſpread a table. Where? In a wilderneſs he ſent neither *Quailes* nor *Manna* in *Canaan*, there the *Plough* might goe. God will not feed me from heaven, when I may take up my meat from the earth: He works not extraordinarily in a fruitfull land. Now put theſe together, *what he doth not, and what he doth*; and learne this from me: Ever ſuſpect that mans prayer, whoſe hand is idle. An Heathen man hath a leſſon, and me thinke it comes double to a Chriſtian. *God is to bee called upon by the hand. I deſire the end*: how

knowes he that? Why *volo et volo multa volo*. My mind is intent upon the meanes; I indeavour my utmost, as if there were no providence: And yet I rest upon a providence, as if my indeavour were nothing. A Christian may find much use from it, both in his generall and particular calling. *Asa* set his battell in array, and cried 2 Chron. 14. It is as observable likewise what *Ioab* did and said 2 Chron. 10. Whether he was a good man or no I define not, sure he was a good generall. The sluggard would have his meat; it is true, *for he lusteth*; but then the Raven must bring it him: the Raven comes not, for the sluggard hath nought: But *the soule of the diligent shall be made fatt*. As it is a fearfull thing to commit ones selfe to Gods mercy, Lord, Lord; and yet sit still the while: so is it dangerous to commit ones selfe to Gods providence, and indeavour nothing. I never heard of any mans will, but it bequeath'd his soule to God; let the living man be carefull to prove his will in his life time by double diligence; as by two sure witnesses: For certainly, as the sluggard hath lost his meate, so will he venture his legacie. I am now lapping up that which was last said, as closse together as I can; and let the Child hearken, even every one who is a child in understanding. Thou

Thou muſt truſt God with the bleſſing, he truſts thee with the meanes: if thou art not a wiſe ſteward in the one, thou doſt fooliſhly expect the other.

Againe, when thou ſeeſt thy way, walke in it, and goe down unto Gods providence by meanes, as by ſtepps and ſtaires; ſo maiſt thou lay thy ſelfe downe upon it, as upon a bed of Camamile ſafely.

Againe, doſt thou perceive no way? art thou in a wilderneſſe, and canſt diſcerne no path? in a ſtrait, and ſee'ſt no meanes? yet grope not for them in the darke by any meanes; but reach forth thy hand unto the Lord willingly as *Abraham* did; he *obeyed and went out, not knowing whither.* The Lord can lead thee, whoſe property it is to ſhew his mercy then greateſt, when neareſt to be utterly deſpaired off: to doe the greateſt things by contraries. To deale with men as he did with *Pauls* paſſengers, to break the ſhip on which they bottome themſelves, & yet to bring them to land. Thou had queſtioned the Churches being before *Luther* in another letter; thou art anſwered: but becauſe thou art never likely to ſee it, marke this one thing more, which I ſhall now tell thee, touching Gods providence in anſwer to that rotten queſtion. God hath and doth

doe great things by *Assur*; he layes waſt, and cuts downe not a few: But the Lord will never doe a great thing for *Assur*. What is that? The Lord will never make his Arme bare for *Assur*; he will never ſhew himſelfe in the Mount to *Assur*: he will never ſtrike off his charet wheels, and yet bring him ſafe to ſhore, when they goe heavily, he ſinkes like a ſtone. This *giving an iſſue, this opening the waters, this paving a path in the wilderneſſe, is Abrahams prerogative royall*: I meane the Churches portion for ever. Ancient dayes can ſpeake this, the following ſhall declare it. Conſider this, thou lookeſt beyond *Lasher*. It cleares our eyes too. *Iacob* is ſmall, his hands hang downe; *Iacobs* ſhip is almoſt broke: he will ſinke ſure. No, this doeth but unbottome him; ſee him rouling himſelfe upon Gods providence, and there reſting; till the Lord make bare his Arme in all the peoples ſight; ſo carrying him to the place, where he would be, as *upon the wings of an Eagle*. Thus *Abraham as dying lives by faith*, whoſe propertie it is to reſt on God moſt, when it ſees leaſt; to relie on God above meanes, againſt meanes.

Now but one word to thee Reader, before I leave the Churches treaſure, Gods providence. Thou art yet in no ſtrait: That is a

wonder

wonder. Doth the fire claſpe the houſe, and is thy chamber in ſafety? doth it not ſmell of the ſmoke? then God is exceeding patient towards thee, as appeareth this day; yet canſt thou not diſcerne the wind, & which way it beares the flame? If thou thinkſt not, thou maiſt be in a ſtrait ſhortly, thou conſidereſt nothing: and if thou conſidereſt it, thou wilt be never the ſooner io it, but the further from it. In the meane time thou haſt heard with thy eares, and *Iobs* meſſengers have told thee, that there is one at this day, in a ſtrait, and ſees no meanes, (thou maiſt be ſure it is the Church) in a wilderneſſe, & can diſcerne no path. What doo we, man, for hir, what ſhall we doe for our ſelves? what? *We know not what to doe; our eyes are onely to thee O Lord*: then it went well with *Iehoſophat*. I have done with this mans caſting away his goods, and then himſelfe upon the Churches treaſure: *We muſt iudge nothing before the time, he that iudgeth is the Lord, who will bring to light the hidden things of darkneſſe*. 1 *Cor*. 4.

I haue yet more to ſay unto my child to bring him out of liking with this mans bodily *exerciſe, will worſhip*, his aſſumed, not commanded ſervices, not onely ſhewes and ſhaddowes, but ſuch as hold the heart con-

cented, without the trueth, for what can Pleaſe the heart better, then ſome things of his owne chuſing: which ſhall not be ſo ſharpe (I warrant thee) but that he may keep upon the lees, and detaine his old ſent ſtill, O my child, let but thy heart once go a whoring this way, it is ſtrange, how it will dote upon theſe things as a harlot upon hir lovers, no coſt ſhall be thought too much, *rivers of oyle* ſhall goe, no travell too long, a thouſand miles on pilgrimage if you will. No paynes too hard, no penance too paienfull, the the heart will as eaſily turne in unto theſe things, as the *Iſraelits* were perſwaded to returne into *Ægypt*, or *Siſera* perſued by *Barak*, intreated to returne into *Iaels* tent. As lus child any tent will ſerue the turne for a time, to take a little milke in, and ſo to bring it a ſleepe, when like a wearied child, it is willing to reſt. Or like a perſued *Siſera*, it would faine be at quiet. A *Cloiſter* may ſerue the turne; a *Scelb*, a *Crucifix*, a ſtripe a pilgrimage, a little holy water, a diridge, an Ave-Marie, let the heart but haue a Saint one its litle, or a pardon about its neck, and what can hurt him, O child? why doſt thou gaze one theſe things? what is this? But for thee to *make lyes thy refuge*, and *under falſhood to ſeeke to hide thy ſelfe*, for what are theſe?

Or any of these, or ought else, of these assumed seruices, but like the *Harlots* wiping hir mouth, or *Pilats* washing his hands? Good child fall not a sleep here, or if thou hast in these *Iaels* Tents taken of the milke and it's pleasant unto thee, yet for thy soules sake, keep thy eyes waking. For behold a stronger then *Barak* pursues thee. *Iudgement will be also lay to the line, and righteousnes to the plummet, and the haile shall sweep away the refuge of lyes, and the water shall overflow these hiding places, and thou shalt not stand when the overflowing scourge shall passe over, thou wilt be troddon downe by it, for the bed is shorter, then that a man can stretch himselfe on it, and the cover narrower then that he can wrap himselfe in it.* Good Child sleepe not. How willingly would a poore mother keep her child waking; when if he sleepe, his sleep would proue and iron sleepe, he will never wake againe. How shall I indure the death of my Sonne? O harke unto thy mother child? that would faine keep thee waking, that so discovering thy danger, thou maist get forth of thy *Iaels* Tent, and take sanctuarie at the rocks, the mightie God of this Salvation, I tell you child a thousand stripes on thy body, cannot deface the print of one sinne, that is *writ with a pen of a Diamond.* As many knockes

ane thy breasts; will not soften thy hard heart, which is as *an adamant*. All your holy water not sprinckled, but powr'd till the challice be dry, will not wash away one sin. *Is is as the spot of a Leopard or as crimson of deepe dyit in the woull & in the cloath.* The *Harlots* wiping hir mouth will not serue hir, nor *Pilats* washing his hands, nor *Elishas* staffe, a man may be at great coast, hee may part with rivers of oyle, and yet his countenance looke never a whit more chearefull in the day of the Lord, He may kneele till *the strong men are wearie*, yet may the heart continue still stiffe, He may go one pilgrimage to this Saint, and the other relique, yea and bare foote till he pinch his feete, and pricke them too, yet may he be never the nearer heaven, his heart may remaine untouched still; nay it is certaine child, that nothing is a greater enemy to true mortification then the counterfeits, nothing holds a man off more from the power, then loue with the forme, nothing more prevalent then these *Iaels Tents* to locke thy heart in securitie, and to keepe it in it's owne hardnesse, till a dart strikes through the liver, and a naile the temples, the *Harlot* will never cleanse the heart, if shee thinks to mae all cleane by wiping her lips, *Pilat* shall stand gulitie of innocent blod for

ever, becauſe he thinkes he is cleare of it, now that he hath waſhed his hands, the blood ſtickes neerer then ſo; the Prophet will never be ſent for, if his ſtaffe will ſerue the turne; but when a man lookes one his ſinnes, as thoſe that put to death the *Lord of glory*, or as that ſpeare which perced his ſides, and is ſo pricked at the heart, and receives the ſentence of death within himſelf; this man now looks upon the true crucifix, his ſinnes are alway before him. What is this man doing now? He troubleth not himſelfe with empty queſtions, and vaine genealogies, wherein thou didſt fooliſhly buſie thy ſelfe ſome moneths before thou tranſgreſſedſt the bounds; namely whether *Peter* was at *Rome*, or the Pope be his ſucceſſor. *Peter* might be at *Rome*, and *Rome* never the better, but much the worſe, for then another Apoſtle was there, whoſe doctrine *Rome* followes not. This man hath other worke in hand, he goes upon certainties; *Peter* is in heaven, there is no queſtion in that. How came he thither? *Peter confeſſed with his mouth*: on that the Church was built: *Peter beleeved with his heart*, thereby he was tyed unto it, as faſt as the branch unto the vine. Now marke this mans enquirie: *Can I confeſſe with my mouth the Lord Ieſus?*

Iesus? Can I believe with my heart, that God raised him from the dead? Rom. 10.10. Then I shall be saved: but soft, he is uppon an hard taske, this is not a work of a day or two: If he get faith, he must know how he got it: This man is upon this businesse still; And what difficulties doth he meet with by the way! amongst which this is not the least, that *Iael* stands at the entry of her tent, and the Harlott at her doore, beckning to this *babe in Christ, come in to mee, come in to mee*: these be *false Christs*, and there be many of them within and without: But he heares a voyce behind him saying, walke in the way, turne not aside: we will suppose this man now troubled and bowed downe greatly. I would aske your Priests, what would ye do to him? will ye put on him all your *Saules* Armour? Alas, it is but combersome: hee must march on in that strength, wherein *David* came against *Goliah*; *not by might, but by my spirit*, saith the Lord. Zech. 4. Will yee give him some of your balme, your holy water, your oyle, your daubinges? you are phisitians of no vallue; All his money is spent upon trifles already, and yet the bloody issue remaineth. Will your Pope now freely give him his pardon, since all his money is spent? *Alas, he knowes he shall go forth*

from thence ashamed, and with his hands upon his head; the Lord will reiect those confidences. Ier. 2. 36. 37. What would this man have? I marvaile what seekes he after? A ransome sure: a pardon. And if he get it, he must have it without money or money worth; he must bee brought to a kind of beggery in himselfe, to a kind of nothing. What should a sound man do with a Phisitian? An whole man with plaister? An uncondemned man a pardon? He is now emptied indeed of his treasure, of one of his greatest enemies, himselfe; he leaneth unto nothing within him, nor to any earthly thing without him. Now compare the pennance of your *Capucine*, *Franciscan*, or *Dominican*, who will not part with his hole, for as much land as the little bird flyeth over; nay he hopes that his contendednesse in so little a place on earth, shall procure him a large mantion in heaven. I say compare his *voluntary religion*, *his humblentsse of mind*, *his not sparing the body*, *all his bodily exercise*, Coloss. 2. 18. 23. with this mans pennance, if I may call it so, and it will be no more, like unto it, then the *Harlots* wiping the mouth, is to the clensiing the heart, then *Pilats* washing his hands, to the purging his conscience: I say no more like it, then *Elishaes* staffe is to *Elisha* himselfe,

then *Solomons* needle worke; to the little Lilly: I meane then art unto nature. There is but imitation in the one, art is but natures ape; there is life in the other, all the power in the world cannot produce it. And observe it, the effects of that mans pennance, & this mans sorrow, are as different; the one seeks after trifles, and bables, such as never pleased any but children and fooles, empty things, lies and vanities, for as the wound is, such is the remedy: the heart was never touched. The other labours after the one thing which is necessary, which that he may obtaine, *he goeth downe by stepps of the flockes into the garden of spices, and there he feedes on greene and cleane pasture*, regarding no more the stepps of Popes and Cardinalls, Friars and Monkes, then the crawling of a louse, or the skipp of a flea: he hangs upon the mouth of his beloved, and observeth what they say who testify of him: he waiteth upon God in his ordinance, and he hath long patience: nothing shall content him, till his mouth be filled as with marrow and fatnes; till the Lord hath reached forth his hand of mercy unto him, and thereby inabled him to reach back his to the Lord, whereby he receiveth blood to justify him, and water to sanctify him, for the hand of faith doth not

only

only receive, but also purgeth the heart from all dead workes; it doth not only take, but it doth also worke by love: behold now the joy and peace of this man, at what ease doth he now lie? If we looke upon him, we would set up a Tabernacle by him, nay certainly we should continue with him for ever. *He finds his bed large enough for his wearied body to rest upon; the plaister great enough to the wound, the covering large enough to wrap himselfe in,* and now heare him what he saith; Lord unto me thou wilt ordaine peace, for *thou hast wrought all my workes* Isai. 26. 12. *Thou hast commanded deliverance for Iacob: In thee I will boast all the day long. The righteous shall heare of it, and shall wait upon thee for this thing: For I declare to the world, that they who observe lying vanities, forsake their own mercies.* Ionah. 2. *They shall sinke upon them as a man upon quick-sand: The sorrowes of them who offer unto other Gods shall be multiplied, their offerings I will not offer, nor make mention of their names within my lipps, but I will remember thee only and thy name, thou art the portion of my inheritance, and of my cup, thou maintaineſt my lot, the lines have fallen to me in pleasant places, yea I have a goodly heritage: I will blesse thee O Lord, who hast given me this counsell, for now my heart is glad, my glory reioyceth, my flesh also*

shall

ſhall reſt in hope, for thou haſt not left my ſoule in Hell; thou haſt ſhowen me the path of life, in thy preſence is fulneſſe of ioy, and at thy right hand are pleaſures for evermore.

Thou haſt heard in this one, the Church ſpeaking; I have brought hir in upon another occaſion, and upon more deliberation, clearing hir oft eclipſed light, as farre beyond *Luther*, as the riſing of the Sunne is from his fall; and thence fetching his race, as the Sunne in his ſtrength, though many times hid under a cloud. And this ſhe proves out of the Scripture, where is no other ſpirit, then what ſpeakes in the hearts of hir children; firſt from what the Lord hath done for her, and then what ſhe hath returned to the Lord. Secondly, from what her enemies in all ages haue done againſt her, and then what ſhe hath done for them. Thirdly. from thoſe many deliverances, paſt, preſent, (*though they be ſlaine all the day long*) and to come. Wherein the Lord hath, doth & will, make bare his Arme. Thou haſt only the firſt here but briefly, and in another forme of words, as be fits the preſent; but haſt thou not diſcerned what a building this is. I would raviſh thy thoughts, if any ſhall try to pluck a ſtone from this building, it ſhall be unto him *a burdenſome ſtone*, If any ſhall march againſt

gainſt it, *the horſe ſhall be ſmitt with aſtoniſhment, and his Rider with madnes.* If any ſhall attempt to burne it; it ſhall be unto them as *a firy torch in a ſheaffe.* If to devoure it, it ſhall be unto them *as a cup of trembling*, the Lord hath ſaid this Zach. 12. He hath, he will, he dothmake it good. Come away come away, it is much to be under the ſhadow of it, caſt off all *theſe dead works*, which thou doſt eye too much, and learne what the *Lord requyres at thy hands, ſurely not thowſands of Rames, nor ten thouſand rivers of oyle, nor the ſoune of thy body, for the ſinne of thy ſoule*, but to feare the *Lord and to ſerue him in ſinceritie and truth.* Ioſh. 24. 14. *not mentioning* the names of other gods, *nor bowing thy ſelfe unto them.* Ioſh. 23. 6. but to breake off *thy ſinns by repentance, and that there be an healing of thine errour, to do iuſtly, and to loue mercy, and to walke humblie with thy God; approuing thy ſelfe as the child of God, not by theſe aſſumed ſervices, which will not hold weight, when righteouſnes is put to the ſcale*, but as the Saints doe by *purenes*, by *knowledge*, by *long ſufferings* by *kindnes*, by *the holy Ghoſt*, by *loue unfained*, by *the word of truth by the power of God*, by *the armour of righteouſnes*, *one the right hand and one the left.* Oh my bowels doe yearne upon my child, my heart is inlarged? Thou art not kept ſtraite in me,

but

but I am kept ſtraite in thee. Thou maieſt plainely conclude, by what is ſaid, ſee how dearely my mother loues: yea and the Lord knoweth too, who is truth it ſelfe, that my deſire of thy returne hath no leſſe loue in it, then it hath ſafetie too, for I wiſh aboue all things *that thou maieſt proſper: as thy ſoule may proſper.* Once more, if there bee any conſolation *in Chriſt, if any comfort of loue, if any fellowſhip of the ſpirit, if any bowels of mercy: fulfill my ioy* and come away.

And that thou maiſt make haſt, for a Mothers affection thinks the ſhorteſt time long, I will quit thy argument, which thou thoughteſt ſo fit for my capacity, & indeed it was ſo, with another as fit for thine, for thou art but a child yet, and knoweſt nothing as thou oughteſt to doe: And I know it ſhall fall as right as thine did, but then with a different effect. Thine did but ſoile the forme of godlineſſe that was amongſt us, the power was not touched, the truth remains the truth ſtill, and will be juſtified of hir children: mine ſhall take away the truth and power you ſeeme to have, and ſhall tell thee plainely there is none indeed, harken while this argument ſmites your holy Mother this once, I will not ſmite her the ſecond time, for I ſhall labour to drive the naile to the head,

and

and

& fasten hir to the ground with it, that she rise not againe, and all this in a deare affection to thee, that so I may get thee out of her Tent, and free my selfe from the feare, & thy selfe from the danger, of having that other nayle in thy Temples. Hearken then while the wiles and deceits of this *Harlot* are discovered unto thee, these are playne by what hath ben saide, by her name, & by her practise.

I shall not parael this holy mother, with hers in the 3 *Proverbs*; it would proue her an *Harlot*, but it would be taken in scorne; neither will I tell you how shee hath filled forth the Cup of her fornications, that would proue as much, but some would deny it. Nor will search into the chamber of hir Imagery, I cannot see into that; I will take hir owne Argument, and if I can by that prove hir to be cruell in commanding the Child to be divided, I will by helpe of that Scripture turne it like a weapon against hir, and sheath it in hir bowells, for that Scripture makes cruelty the inseperable marke of an Harlot; and when that is done, the holy Mother is killed, the Harlot is reserved to a longer day, hir punishment sleepeth not.

The holy Mothers Argument against the Church, hath beene drawne from the block,

fire, sword, persecution, interdiction, and the like: there is cruelty I think. The Children of the Church have answered this Argument, with teares, prayers, martyrdome: there is patience I thinke. I have two paths to track, they lie neare together: the one is dyed with blood; the other be dewed with teares: both lead us through the streets, before Israell and before the Sunne, and meet at the stake; there is cruelty, there is patience. We track the holy Mother first; we can not misse her; which way soever shee goes, her footsteppe drop blood. Looke upon that little booke of Martyrs, Heb. 11. What bloody footsteps are there? But you will say was shed by *Ethnick Rome*. Its true. But *Christian Rome* hath justified her sister. For take the later times, & they shall teach thee, that Christian Rome hath risen up A cruell generation in her sisters stead, so filling up that measure of blood, which must be visited upon her: Aske I say and they will tell thee, not only what Christian *Rome* hath done in the City of *Orange*, or of that in *Roane*, or that in *Deipe*, but they will tell thee of that horrible massacre in *Paris*, where this mothers instruments went forth like a destroying Angell, and within the space of three dayes or little more, cruelly murthered a-

bove ten thousand, and all this after a marriage feast. *Act. et Mon.* 1948. Could here be truth? could this be a true Mother? A Divell she was, for like a beare robbed of hir whelpes, she went about seeking whom she might destroy. I assure thee, she hath killed the Mother upon the Child, witnes that lamentable Tragedy acted in *Garnesy*, where the infant bursting from the Mothers wombe, in the midst of the flame, and taken from hir, was by instruments sacrificed againe to the flame, there to receive its baptisme, *Acts Mon.* 1764. *Cursed be their wrath, for it was fierce, and their rage, for it was cruell; into their secret let not my Saunes soule come, nor let thy glory be ioyned with their assemblies; for in their wrath they have slaine millions, and the instruments of death were in their habitations.* Wilt thou looke nearer into thine owne Country, then see our *Marian* dayes, I know my Childs eyes will stand with teares, what prisons empty? what racking? what tearing? what whipping? what scourging? what burning? what bone fires were made of the bones of the Saints? Was this a Mother? Certainly, that very sword, which did not divide the Mother from the Child, was a sure meanes to divide the Mother from the Harlot. You have heard them pleading in that text, let us heare them plead-

ing againe. Nor will we put downe their names; their words shall difference them to the meaneſt capacity: for this name Mother is the ſweeteſt name under the Sunne; and as ſhe is ſuch are hir words. Oh let the Child live: he is ſtubborne, he will not worſhip, that which *Longs wife* hath made, and the *holy Prieſt* hath conſecrated, he calls it Bread; becauſe it appeares ſo to the eye, not conſidering how miraculouſly God can worke: nor will hee bend unto that the workman hath made as a devout repreſentation; he calls that no better then a block; but he ſhall to the block forit, I will bow him or breake him. A hard Argument; yet let the Child live: For he can take God to record upon his ſoule, that he doth not this in a ſtubborneſſe, but for pure conſcience ſake: he doth acknowledge an unlimited power in God; and it is his crutch, his pillar to hold him up, when the nations take counſell againſt the Lord, and his annointed ones: he knowes God can turne bread into fleſh; he doth it daily, and the communneſſe abates the ſenſe of that power. But now in that his eye and taſt tells him, the *Accidents* remaine; he eates it as true bread with the teeth of his body; and yet cheweth the *living Bread*, Chriſt and his benefits

nefits with the faith of his heart; and ſo doth truly eat the fleſh, & drinke the blood of the ſonne of man; and yet as benefits a ſacrament, ſpiritually: *my words* ſaith Chriſt, *are ſpirit and truth.* Hee doth in that ordinance truly enjoy his welbeloved; his welbeloved looking upon him, and he upon his welbeloved; and yet as through a Lattice. And for that repreſentation he knows it is inferiour to the workman; he muſt worſhip the Lord his God, and him only. He is a ſtubborne Child. It is not proved: but grant he be: If that be all, yet doe not blow his body up into the ayre, he cannot mend in the paſſage. Doe not turne his body into a coal, he cannot mend then. When once the breath is out, all paſſages are ſtopt, there is no comming in, there is no going forth. Now ſpeak unto him, he can heare you; now give him his booke, he can read in evidence his ſtubborneſſe to him from a true and infallible teſtimony which cannot erre. Looke to your witneſſes, when they paſſe upon life and death: for when you haue kindled the flame about his eares, you haue defaced that ſacred Image ſtampt upon him, which made him little *inferiour to the Angels.* Conſider of it, a heathen could ſay, *demorte hominis nulla eſt cunctatio longa*: ye cannot conſi-

der too much nor can ye consult too long, when *in giving up your sentence, ye give away a mans life too.* You haue heard the pleading: and for ought was proved against the child; he might haue lived to this day; but there was an Argument produced from the Stake, which he could not answer but by suffering. So blood was spilt: by whose Law? (for they said we haue a Law,) the holy mothers. A holy *Harlot*, *cursed be her rage*, *for it was feirce*; like the rage of him, who cast the man into the fire & into the water: (we know who it was) or like that possessed man, who was so feirce that none might passe that way. Come a little nearer (child) yet perhaps thou thou maist discerne thy owne preservation though then in thy cradle; hast thou not heard of our fift of *November*? I know thou hast. I must now take a little leaue, I assure thee, I thought that after that very day the name of a Papist would presently haue rotted, and that the stinke and stenrch of it would have gone over all the earth, and surely it did and doth so, and it is unsavory in the nostrils of the very heathen, and would be so unto all, but that these *Iaels* Tents afford so much sweet milke, where with to bring the heart a sleepe in securitie, But my child, thou doest remember this day,

doſt

doeſt thou not? thou doeſt, why then thou ſtandeſt amazed at the beaſtly crueltie of the mother and of her children, and at the exceeding loue, and ſuper-aboundant mercy (words are too ſcantie) at the admirable kindnes of our God. Tell me for thou ſhalt be iudge, was not our Land at that time compacted as into a compendious body, which was to ſit in Parliament, as the repreſentation of the whole Land, and now had it but one neck? had not the whore and her inſtruments watching their oportunitie and finding it, layd this neck as upon the block, that they might ſtrike it off at a blow; A blow indeede, whoſe rage would have reched up to heaven, which would have ſent up the bodyes of men, like the ſparkels of a ſmiths forge, and haue made as many diviſions of each, as there are ſparcles.

SONNE.

Hold mother, for you are out. Beleeue Doct. Carier *& your child, and take it upon our words who will not lie; wee never heard the worke of that diſmall day commended, if ſo we had never been Papiſts.*

MOTHER.

I think ſo too, for the Lord awaked like a Giant refreſht with wine, brake the ſnare that it might not be told in *Gath*, that the

body of a ſtate by meanes of a ſulphurious blaſt was lifted up into the ayre, like the body of a Lark ſoaring upon hir wings: therefore were your mouths filled with ſhame in ſtead of laughter. Fooliſh boy! doſt thou not know, *non placent ſceleraniſi peracta?* The throwing of wild-fire into a ſtate is not commended, before it rakes and layeth waſt; then it is a meritorious worke: Nay, it hath beene compared to the worke of our Redemption. I have an Author for that: ſtop Reader, thou muſt help us with thy prayers. *From this holy Mother O Lord deliver us. A good man is mercifull to his Beaſt, but the bowells of this Mother are cruell.* We do tell this to our Children, that they may tell it to generations to come; and they ſtand affrighted at it, like a little Child, when you tell it of *Iohn of bare Armes.* And we doe *pay our vowes in all the peoples ſight*: nay, becauſe the whole fabricke of nature, and the creatures in it, had ſuffered in that blow; we ſay, *let every thing that hath breath praiſe the Lord*; who ſtayed the blow like *Abrahams* hand, ſo ſnatching us and them as brands out of the fire: *let every thing that hath breath praiſe the Lord.* If thou wilt be out of this number; yet deteſt this Mothers cruelty, nor let thy ſoule come into hir ſecret; ſhe will bid

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thee dig downe a wall, that so thou maist prepare instrumenrs of death. I have done tracking this woman whom I have called Mother, that she may so heare of hir cruelty, as that the name of nature might brand hir as an Harlot.

Now I track the Church and hir Children; and behold all hir wayes are peace: she goeth plainly and quietly not like a boysterous wind, but with a soft voyce, she sinks into the heart, well knowing the temper of it: hir weapons are meeknesse, gentlenesse, long suffering; if at any time, or by any meanes, (except fire and sword, thats the whores mark, truth abhors it) she may win the people to her. Observe further, is this trueth opposed, as indeed she is too much? thats truths destiny, not hir fault; is she tossed, and tumbled, and hurried? see hir temper, and thou wilt admire hir, and for ever detest the Beast; how doth she *follow after righteousnesse, godlinesse, faith, patience, and meekenesse?* Is she at length brought to the slaughter? she is so. That shall make hir light breake out as the noone day, she knowes it well; see hir temper still, and behold in it the patience of the Saints. Thou hast seene a sheep brought to the slaughter; so is truth. Thou hast seene a lamb before

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the ſhearer; ſo ſtands truth: Chriſt hath given hir a leſſon, even his owne example, ſhe hath learnt it; ſhe openeth not hir mouth. I would not thou ſhouldeſt leave truths temper yet; for I hope by feeling hir pulſe, thou wilt aſſure thy ſelfe ſhe is of a ſound conſtitution, and plainly diſcover the contrary. She is ſo farre from fire, and ſword or any ſuch cruelty, that ſhe *followeth peace with all men, as farre as is poſſible*; ſhe is no ſtriker with the fiſt, no ſmiter with the tongue; (there is a ſmiting with the tongue) but it is bound to the peace, and good behaviour. I will ſhew thee hir Children as like the Mother as may be; obſerve their carriage: *Being reviled, we bleſſe; being perſecuted we ſuffer it; being defamed we intreat.* 1 *Cor.* 4. This is a ſtrange Retaliation, & never to be found but from the Children of truth, who muſt not *render evill for evill, but contrariwiſe bleſſe, knowing that they are thereunto called being heirs of bleſſing.* 1 *Pet.* 3. 9. We will ſingle out one of hir Children, who made *Sauls* heart melt. *David* had the skirt of *Sauls* robe in his hand, his *heart ſmot him* for that too, He cried out to *Saul.* What geſture uſed he? He might ſtand upon his poynts then; the *wilderneſſe* of *Engedi*, at leaſt the advantage he had of *Saul* made them equall, did it not? By no meanes.

meanes. *Saul* was the *Lords Annointed* ſtill, and *Davids Maſter* too; and if he caſts his eye upon *David*, off goes the hatt: *David* ſtoopt with his face to the earth, and bowed himſelfe: there was his geſture. What was *Davids* voice? what titles gave he to him that hunted him like Partridge? one would thinke they ſhould be ſuch as choller & rage had laid upmoſt: But you ſhall heare *David* was better taught; *my Lord, the King, the Lords Annointed, my Father.* What is the matter of *Davids* words? *Wherefore doeth my Lord heare mens words,* (ſaying) *David ſeeketh thy hurt: behold my Father, ſee yea ſee the skirt of thy robe in my hand, I might have had thy head as eaſily.* But I would thou couldeſt ſee, how my heart hath ſmit me for cutting off the lap of the coat of the Lords annointed. Heare yet further *my Lord Saul*: I am much diſpleaſed with thy chamberlaine *Abner*, whom thou haſt made keeper of thy head; and were I judge in Iſrael, he might perhaps looſe his owne head, he is worthy to die; but at the leaſt he ſhould out of his office, he is too ſleepy for that charge. Why ſo? he hath not kept his maſter the Lords annointed. How doth that appeare? *Abner* may ſee here, and my Lord *Saul* may hearken, though *Abner be a valiant man, and who*

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like him in Israell, yet is he not fit to be the keeper of the head of the Lords anointed; that must have a surer watch then so: I tell thee *Abner*, thy masters head was in great danger this night, and thou layest by him sleeping; for now see where the Kings spear is, and the cruse of water, are they not in my hands? they were this night at thy Masters bolster; and was not thy Masters head upon it? Certainly *Abner*, and let my Lord *Saul* heare, had but a *Philistim* come in, or but halfe a Iesuited *Israelite*, thy Master, though the Lords anointed had beene smitten to the earth at once, there had not needed a second blow; and his head had gon with the pot and speare. But a *David* came into your campe this night, a poore persecuted flea indeed, one of truths children, and God forbid that he should stretch forth the hand against the Lords anointed, or suffer it to be done. Why he was no more able to hurt, then a dead dog could bite; and therefore art thou O Lord my King, and thou also *Abner* alive at this time, and your eyes may behold both the speare and pott, that was so nigh thy Masters Pillow; and my Master *Saul* may heare too; and now I hope both my Lord and *Abner* from this very day will be able to discerne truth and innocen-

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cy, from wickednesse which ever proceedeth from the wicked man, and be able to point at it too with the finger, (saying) there it is; & behold Child, *Saul* doth it, he knowes the voice of *David*, and it melts him into teares, and see what he saith, *thou art more righteous then I, thou hast rewarded me good, when I rewarded thee evill*: and now my Child, thou hast seene truths guize, and hir childrens carriage, how meeke! how harmlesse! Thou maist likewise discerne the Beasts mark, and from whence wickednesse doth proceed, I know no motive in the world, except the secret working of Gods Spirit, more prevalent to cause thee to come away, unlesse thou hast not a *Sauls* discerning.

But because I know thou art blind-folded and hast no light, but what comes in by chaunes and crevises, I will contract what hath been sayd concerning these two Mothers into an Embleme one or two, which thou maist perceiue by the least glimmering. Then I will turne thee to two places of Scriptures, from which thou shalt make thine owne collection. The first *Emblem* shall bee of the holy *Mother*, and a *Mother* shall be it; *An Hecuba* in travell with a fire brand, and forth it comes rushing into the Bush of the Church. Or a *Iezabell* plotting

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the death of poore *Naboth*, becauſe he will not part with the *Vinyard, the inheritance of his Fathers*. She muſt not keep it; for all her painting, downe ſhe muſt be caſt like a *millſtone*. The *Doggs did eate the fleſh of Iezabel*. Take the Embleme of hir eldeſt ſonnes, and ſonnes ſhall be it; *Samſons* three hundred foxes, running about the field with fire-brands at their tailes: ſee what hurt they doe; the ſhocks are burnt. Or for variety take, look upon the *Gadarens* heard of ſwine, but not running into the lake, though an evill ſpirit be in them; *The day of recompence for Sions controverſie is not yet; yet the enemy is not brought to the valley of Iehoſophat, to be iudged there*: we muſt looke on them running into the vineyard, that muſt be more watſt: we leave them rooting there. But here is the cõfort; *Is it waſt, is Sharon a wilderneſs; now I will up ſaith the Lord, I will give to Iſrael the opening of the mouth in the midſt of them, and they ſhall know that I am the Lord. Ezech. 29. 21.* Take the Embleme of the true Mother, and that is made to our hands, you heard hir begging of the Childs life. Take the Embleme of hir Children; *David* curſed and pelted at by *Shimei*, and praying the while, *Steven* ſtoning, and even then ſaying, *Lord lay not this ot their charge*. We have

done

done with the Emblemes, wee turne to the Scriptures; the first is 1 *Kings.* 19.11. *There came a great strong wind, but the Lord was not in the wind, nor in the earth-quake, nor in the fire: There came a still and soft voice, there the Lord was.* Make thy collection now: here are two, both would be Mothers, both would speake in the evidence of the same spirit: which of these comes like a wind renting as it goes; like an earth-quake, opening graves as it goes; like a fire, scorching as it goes: or in a still and soft voice, instructing, perswading, blessing, praying as it goes? with whom the soft voice is, there the Lord is. Answer this unto him who understands thy thoughts long before. I have done with that Scripture: we find the other 2 *Sam.* 7. compared with 1 *Chron.* 22.8. where is something will hold us from our purpose a little for the Readers sake. We find *David* sitting in his house, and in peace, yet not confined to his owne particular interest, and looking no further: one eye is on his house, the other on the Arke; and he sees no correspondency: And yet he that hath *Davids* observation may observe a greater disproportion betwixt his conveniences & the Arks now, then was betwixt *Davids* and the Arke then: he sits in his house of hewed stone,

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he heares no complaining in the streetes; Gods footsteppes drop fatnesse towards him; there are his conveniences. What are the Arkes? The enemy hath raised a mighty storme, and the Arke hath scarce curtaines to keepe it off. I know well on the glory there is a defence; but I speak of that covering the outward eye may discerne. Certainly if the consideration of *David* be this mans precept; the practise of *David* will be his patterne, whose mind was presently on worke, how he might build an house for the Arke now. Yet *Nathan* must stay his hand, that must not be put to the worke. We came purposely hither, to enquire the reason of that, but I desire the Reader would marke one thing by the way. Though it were taken out of the power of *David's* hand to build an house for the *Arke*; yet the *Lord*, tells him: *thou didst well in that it was in thy heart*: Chron. 6. 8. A mans hand may be kept from the *Arke*; every one cannot visibly worke the securitie of it, nor bring it within Cedars. Nay though the *Arke* shake, every hand is not worthy to hold it up. A man must looke to his warrant specially, when he goes about the busines of the *Arke*. But marke this; *they shall prosper that love thee: We wish you prosperitie in the name of the*

Lord. O it is a gracious thing even when the hand can doe nothing. But *Moses with the rebellious was very much bitterly* Iudg. 5. 23. And the men of *Succoth* were taught (*i.* their word) *by briers and thornes* Iudg. 8. 16. That was a sore teaching; but who can help it? They *that will not be taught by instruction must be taught by paine.* S. Aug. 9. 2. It is Apocrypha thou maist keep it in thy Bible, when it is out of thy Creed; and let it teach thee, when thou took'st upon thy house of Cedar, I meane thy many, many conveniences; many positive, many privative, to have the Ark in thy heart; for this is to remember the Church of *Israel and the house of Jacob* thereof, that is the Church: *The glory of Israel*, that is the Gospell: The *Psalter* in prison; and the *Harpe* in affliction for this glorie (*for thy sake are we killed all the day long:*) now what thou doest for these or any of these, they are so like, thou canst not distinguish them; thou doest it to *Christ*, and thou shewest mercy to thy owne soule. For these will pray that thy mercy may be returned to thee & shine in the tempestivitie of time. *The Lord shew mercy to Onesiphorus in that day.* Nor is that all, the *Lord shew mercy to the whole house of Onesiphorus.* Now to my errand, which should have been done before; but

that I intend the instruction of two. Wee enquire of this text, why *David* might not build an house for the Arke? & it answers, because *David* had shed much blood. It was the blood of *Philistines* indeed; yet that was blood: *Solomon* must doe it, who was a King of peace, who had shed none. There was a mysterie in this, more cleare now.

That materiall house made with hands, was a type of a spirituall made without hands, who hath for her protection, him, who *is the God of peace*, and is maried (though the solemnitie bee not yet,) to him who is the author of peace; and her children are the the children of peace. Therefore, as neither hammer nor axe, nor toole of Iron was heard in that: 1. *King.* 6. 7. so, nor in this; *Righteousnesse and Trueth doe kisse each other.* Peace is followed with all men, as far as is possible, so that holines be not left behind. *Follow peace and holinesse*: Heb. 12. But suppose this peacable body cannot bee at peace and keep holinesse too, yet she must not flie at the throat; holines is rather plucke out than infused that way. She will not out with the sword with *Peter*, and cutt off the *eare*, much lesse with his supposed Successor, the *head*: shee finds no warrant for that, no, not where she findes two swords.

The ſword muſt be ſheath'd, for all that touch it unwarrantably, muſt periſh by it. Neither axe, nor tooſe of iron muſt be heard in it. Now let us conſider: The Lord hath his Temple, and living ſtones are daily laid upon it. Here are two would have a hand in it; and they would be accompted builders, that need not be aſhamed. By which of theſe two hath it beene built? by whoſe hands is it daily raiſed? Conſider the matter before thou judgeſt, and looke upon it well by that light, this Scripture yeelds thee. Where is the axe, where is the tooſe of iron heard? who hath come out againſt the body, as the Prieſts and Elders againſt the head with ſwords and ſtaves? where was the mattock heard? who prepared a Cellar well furniſhed with Barrells, and all filled up to the brim with deadly wine? by whom is all this bloud ſhed? not by dropps but by buckets; not by ſtreames but by rivers? o *Philiſtines* thou wilt ſay, (for ſo thou art taught) it will never be granted; It is the blood of the Saints, which is tunned up, as their tears are bottled. But we take y which cannot be denied, there is blod. That was blod which was ſpilt in *Paris*, *Holland*, *Germanie*, *Italy*, (there ſhe came neere home) all places Chriſtian; nay I may ſay an heatheniſh too. A poore Heathen profeſſed he would not come to

heaven, if the Spaniards were there, this holy Mother instruments. A heavy speach if you mark it: The poore wretch felt a full measure of paine, he never heard of the fulnes of joy: pitty the speech, and abhor cruelty, thou shalt never win a Christian that way, much lesse an heathen. Heare out the Indians words, he lay tortured, so that he died by peece-meales, so many joints, so many deaths: surely said he, the God of these Christians is cruell: thus their cruelty made the name of God to be blasphemed. See Reader, An Heathen by the light of nature, a candle in respect of thy Sunne, could tell who was their God by their worke. There is much use in it; but it must needs teach thee this, that thou canst not resemble God in any thing more, then in shewing mercy: nor canst thou more lively transforme thy selfe into the image of Satan, then in shewing thy selfe cruell. A cruell man, he serves a cruell master. Consider againe that mercy is an attractive thing; and therefore if ever thou hast to do with heathens, let thy compassion drop towards them, it may lead them to the fountaine: let the little stream of thy compassion run towards them, it may (for ought thou knowest) carry them to the ocean. Is there so much compassion in these

these men, we will serve their God, he is a merciful God sure.

If this blood is before us, we will now determine the question, who shed it? and we find out the murtherer by two witnesses the first comes double, we find the swords in the slayers hands drunk with the blood of the slaine. Who is that who comes forth with as many swords, as she hath handes whose mouth is that, which where there were but two swords, challengeth them both? there is one witnesse. And the blood doth evidence too, crying against this holy Mother, shed in *England*, in *France*, &c. we will goe no further, we wade in it already, and it riseth like the waters: yet will she have a hand in the building this house of her Child, what warrant there can be for this? and consider it according to that sincerity that she would be found, when she is to stand before the great Iudge, at which time *Bellarmine's* sentences shall smite each other, and he shall weary the mountaine to fall upon him. I adde one thing, which may tell, my heart hath gone with my pen; It is this: that I am perswaded in my soul, that there may be a candle lighted from these Scriptures, which all the world cannot put out. And though there be a mystery of

iniquity; yet hath this blood washed off the seeming beauty of this well-favoured Harlot, and the fire she hath kindled, hath marred the painting of this *Iezabell*, unto any ones eye, that hath the least glimmering. My conclusion unto this shall be a short reasoning, and then a gentle perswasion. Thou art drinking of this holy Mothers cup: dost thou know what poison is in it? I reason with thee, as *Iethro* with the men of *Sechem*; wherein if thou understandst, thou shalt perceive, thou hast not dealt kindly, not truly, nor faithfully; with thy parents, with the Church, with thine owne soule.

Hearken to thy Mother, Child, that the Lord may hearken unto thee. Hast thou dealt kindly with thy dead Father, with thy dying Mother: with thy Father, that toiled for thee; with thy Mother, that groaned for thee? with thy parents, that thought all too little for the Child; come husband, yet wife, let us take care, that the Child may have his education, he will returne it one day; when we are old, he will be our staffe to leane upon: A staffe indeed, which peirceth not the hand, but the heart; an *Egyptian* staffe of reed. Hast thou dealt kindly with thy parents, hast thou?

Harken to me, that the Lord may harken

unto thee? Hast thou dealt truely with the Church? Thou washest thy bloody sheets in her blood, she rocks thee in her lappe, and suckles thee, praying that he, who came after, would grow a Lamb unto thee, and not a Lyon, devouring thee with fire and the Holy Ghost: thou like the Hen hatchest thine in her armes and dippest or sprinklest them, which is one, and after the Primitive Institution she used no spittle or the like, for she keepeth the patterne as then they lay them to her breasts and suckled them, so feeding thee with milke, till thou couldst beare strong meate. Now thou risest up as a gainesaying child against the mother & her nurser, hast thou dealt truely with this Mother, hast thou [illegible]

Harken unto me, that the Lord may harken unto thee. Hast thou dealt faithfully with thy owne soule? Thou hast left the fatnesse of the Olive, the sweetnesse of the Figtree, the wine of the Vine, and thou hast put thy trust under the shadow of the Bramble. It is true, of all the trees of the Forrest, none so ready to boast of protection, as is the Bramble. It is strange what a shadow it seemes to cast, like that we read of in the 4 of Daniel, the Cedars may come under it, nay must, they will not be safe else, but it is a dreame. Doest thou not know, whether the Bramble must

must goe? Can it stand against the fire? Can it keepe off the heate at noone? It was exceeding glibbe in the ground, but doth it shelter him, when the cloud and the sun beat on the head of it? [illegible] will come, child, and he shortest man that day lying shall find it so, a remouing wind, the heate at noone will beate upon thy head, and then it will be time enough to seeke for a shelter: we must thinke of this farthing time, while it is to day. Now there is a tree, whose leaues are the nations, vnder which there is a fine shadow: the *bramble* not so. The olive resembleth mercie, the *bramble* not so. The *figge* tree sweetnesse, the *bramble* not so. The *Vine* cheareth man, the *bramble* not so. It is prepared for the fire, the end is burning, so is the issue that runne vnder his shadow, as thou hast heard anon. Haue thou to do faithfully with thy owne soule. Then doe thou *remooue the Bramble, and let the bramble reioyce in thee.* But if not, then yet *let thy soule hearken vnto thy Mother, that the Lord may hearken vnto thee.*

If the Lord hath left thee to the counsaile of thy owne heart, which he may doe, as not bound to the creature, a rebellious creature, and this is to be acknowledged, let him

repe and suffring, even the calues of thy lippes, that he giuen the truthe, which shalbe into all tymes.

Set thy face towards heauen, & resigne thy selfe to God, to be guided in the way thither, as *Dauid* did, who knew the way, better then thou or I; *with mouth haue I declared all the iudgements of thy lippes, O let me not wander from thy commandements.* But if the enchaunted children of men who haue enchaunted thee, & beguiled thy poore soule, which will likewise be acknowledged, I will not pronounce the Lords curse against them, for I haue not *Dauids* spirit, but the Lord be merciful to the blind leaders of the blind, and remember them not after their dealings, for they haue driuen thee out this day from the abiding in the inheritance of the Lord, saying, go take the rocke, euen the only rock of thy saluation, and go serue other gods. I am now at the bottome of thy letter, that shall conclude my Answer. Thou seemedst to perswade thy selfe, thou art another *Ioseph* sent before, to prouide for thy Mother and his Children, and were it so, and that now I haue heard from thee, let him who hath the heart of a Mother, & is acquainted with the yearnings of the bowells, say, whether she thinks not, (although no waggon is come) that I would presently take my staffe, and

trudge

trudge away, yea and not feele the weary ſtepps, though my legs be old: this thought would ſtill be better then wine to refreſh me, I ſhall ſee my Sonne before I die. But alas, the caſe is different; how doth a beguiled heart deceive thee? your *Egypt* hath proved an iron furnace to our *Iſrael*, and at the beſt a ſtaffe of reed, I dare not venture my ſelfe ſo; no, nor yet thy brother neither; though thou like a good *Iudah* wilt undertake for thy brother *Beniamin*: thy Mother will not truſt thee to be thy brothers keeper, unleſſe thou couldeſt keep thy ſelfe better; why ſhould I be robbed of both my Children? Alas Child, I well know, your *Egypt* is full of inchantments; aske a Mother now, and ſhe will tell thee, whether ſhe will venture a Child as boyes venture pins, and points, hazard two that they may find one, ſhe will not doe it; a Child is dearer then ſo. Againe, why ſhould I ſend my Child over to you for bread? Why our ſtaffe is not yet broken; it is Gods goodneſſe, it is not; if it ſhould be, which our unthankfulneſſe threatens, what have we to doe with the broken reed of *Egypt*, that would deceive us: we have yet ſtore of bread in our fathers houſe, rebellious children though we are; but through our fathers patience we

have

have it, and the children are fat and well liking upon it; but if we were thrust out of dore, as we have well deserved it; yet we could not eate your *Gibeonitish* bread, which hath nothing to shew its antiquity, but that it is dry and mouldy; nor could we goe to eat among the swine, Husks, such empty things: we do daily pray, *Lord give us evermore of this bread*: But if the Lord be deafe towards us, as he may justly be, he hath called to us, and we have not hearkned; how could we expect that *Baall* could heare us? *I trust we should never seek to Eckron, we know we have a God in Israell, and we hope we shall not goe from the living to the dead.* To speak yet more plainly, we have *Moyses* and the Prophets, and they are read amongst us even to this day, and it is wonderfull in our eyes, and the Saints see wonders in it; if we do not believe them, neither should we believe, though some of us were sent unto your dead, or some of your dead were sent unto us. But to cut of all hope of comming over unto you, and yet to confirme this hope of thy returne unto us, I tell thee besides, that Christ hath set a sword to stop the way unto thee, which in some cases must divide betweene Mother and Child, brother and sister: there is a kind of gulfe betwixt us, yet

passable

passable on thy part, that strengtheneth my hope; a sea bet wixt us, no lesse full of blood, then that other is of water: For is it not plaine unto thee, what havock the whore hath made of the Churches, what threatnings she hath breathed forth, what rivers of blood she hath shed, how she hath *killed, and scourged, & persecuted the Saints & Martyrs of the Lord Iesus, that may come upon her all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of all the Prophets, Apostles, and Martyrs, that have been slaine.* O Child what a sea is here! Certainly, he that hath any light will not venture here, & he that hath none walketh in darknesse, and knowes not where he shall fall, and plunge himselfe. Then there is no comming for us to thee, thou must to us; & how am I straightened till thou commest! as long as thou art there, thou art liable to her plagues; and how great will they be! Why thou seest plainly, that *in her is found the blood of Prophets, and of Saints, and of all that are slaine upon the earth, and therefore she hath filled to others, must be filled to her double; how great will her plagues be?* Come forth from her my Child, my sweet Child come forth; for living there, thou must partake of her sinnes, and then must thou receive of her plagues,

and

and how canſt thou ſtand in that *everlaſting burning*? Thou art now in danger indeed, thou art now in hazard, and how am I ſtraightened? the ſentence is paſſed upon the great vvhore, the execution haſteneth, and though it be deferred, it is at the doores; for can the ſoules under the Altar cry aloud and not be heard? O come forth of hir, vvhy doſt thou linger man? *wilt thou firſt know that Ægypt is deſtroyed*? come avvay even before the day breake, come avvay even before the dovv be leavened; and if thou vvilt in the other ſenſe, before the vvhole lump be ſovvred; there is no lingring, for Gods ſake, & for thy ſoules ſake come avvay, vvhy doſt thou linger? my deare Child conſider, other ſins ſpeak, blood cries; and here is not *Abells* blood alone, he vvas but one, here is the voice of bloods, even all vvhich vvere ſlaine for the vvord of God, and the teſtimony vvhich they held: vvhat a thundering voice is here! Certainly the vvidovves cry to the unjuſt judge, that he vvould avenge hir of hir adverſaries, vvas not ſo loud, and yet ſee though he lieth ſtill for a while, up ſaith he I vvill ariſe, and aveng this troubleſome bavvling vvidovv; I love my reſt vvell, but behold there is no remedy, I ſee ſhe is reſolved to vveary me; I vvill up that I

may

may be quiet; for though I regard neither God nor man, yet have I a great respect unto my owne rest, and I will up and right him. Now Child I have done with thee, my words haue an end; and how loth am I to leave thee, or to cease intreating thee: how doe my bowells yearne? how am I straightened? but the Lord hath heard my controversy, and who knoweth whether he may not look on the affliction of his Servant, and bring thee againe; if not I am before him, let him do with me what seemeth good in his eyes. But yet before I leave thee, one thing I begg of thee; and since the Sonne will have the old Mother crouch and bend to him; why see a Mother will not stand upon hir points, she will doe any thing to have hir Son again; I do begg one thing of thee, and I begg it on my knees; it is this, that thou wouldest rouse up thy selfe, for there is a great matter in hand. What is that? Why the great God of heaven and earth is at this instant speaking to thee, and so slow is man of hearing, that it is possible for *God to speak once and againe, and yet man may not perceive it:* alas, what is mans speaking now? Yet since thou hast notice of it, for thy souls sake rouse vp thy selfe; it is the Lord which brings home the example of the unjust judg

unto

unto thee; in his owne vvords rouſe up thy ſelfe, the Lord ſpeaks unto thee; and he that *ſpeakes heare the eare, that thou maiſt have an hearing eare. Heare what the unjuſt Judge ſaith, & ſhall not God avenge his owne Elect, which cry day & night unto him, though he bear them long, I tell you he will avenge them ſpeedily, Luk.* 18. *There remaineth now but a little ſeaſon, untill their fellow ſervants alſo & their brethren, that ſhould be killed as they were ſhall be fulfilled: Revel.* 6. *This the bloody whore will diſpatch as ſoone as ſhe may, ſhe is about it, & thus ſhe treaſureth up wrath againſt the day of wrath, & filleth up the meaſure of her iudgement, which ſhall be given to her double.* O come avvay from hir my deare Child, come haſtily, linger not; throvv thy dovv upon thy ſhoulders theris no time to leaven it, and trudge avvay, & the Lord vvhich can perſvvade *Iaphet* to dvvell in the Tents of *Shem*, and if *Loth* vvill prolong his time in ſo imminent a danger, cnaſt in mercy to him, cauſe him to come out of *Sodome*, before the brimeſtone and the fire ſhall fall, extend thy mercy unto thy ſervant ſeeke him out who is gone aſtray, and cauſe him to returne to thee, who art the Sheepheard and Biſhop of his ſoule, ſo ſhall I ever praiſe thy name, who haſt given me my Sonne againe, in whom I may have

comfort

/ comfort here, and through thy mercy, joy with him hereafter.

FINIS.

Prov. 6. 5. Deliver thy selfe as a Roe from the hand of the hunter, & as a Bird from the hand of the fowler.

Prover. 19. 26. He that destroyeth his father, or chaseth away his mother, is a lewd and shamefull Child.

I know Reader, you have found many faults; sometimes words misplaced, sometimes letters, most times stopps. I wish it better, but it would not be, for want of due attendance at the Presse: and for that the Copy was part printed, part written, the Compositer was mistaken, putting it for times (pag. 136. lin. 6. From Heaven to the end of the period) which should have beene out. A word or two also there is which corruptes the sense. Pag. 54. lin. 29. read subsistences. Pag. 103. lin. 6. read understanding. Pag. 140. lin. 3. read befits. Other literall faults there are many: as pag. 118. i for y in a Greek word. Pag. 130. i for J in a Latine. Sed quid exempta juvat spinis de pluribus una? *Let me have thy love, and greater faults then these will be covered.*